Happy Chanukah to all our readers

The Canadian Jewish News

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What's Inside

This issue of The CJN was printed on Dec. 18 so as to hit the mails before the holidays, so we may not be as up-to-date with the news as usual. However, we'll update the news in our Jan. 1 issue.

Some of the highlights inside:

- Lower rates for Israel, page 3
- Ben-Horin leaving, page 6
- The Rothschild controversy, page 8
- Deschenes update, page 13

Two-and-a-half-year-old Jacob Binder helps his mother serve Chanukah latkes to his classmates in the Creating Together nursery class at the Jewish Community Centre at Bloor and Spadina in Toronto. Lighting of the first candle is Friday December 26. [Barry F. Weinberg photo]

Lights, latkes, gifts and games commemorate miracle

There's nothing like Chanukah!

By
DR. FRED WEINBERG

Chanukah is a fun holiday, especially for the children, with its lights and latkes, gifts and games.

The Chanukah lights proclaim the miracle that occurred at the time of the Maccabees. It recalls their victory over the Syrian Greek army of Antiochus IV in 165 BCE and celebrates the eight day rededication ceremonies in the Temple of Jerusalem which began on the 25th day of the Hebrew month of Kislev.

It commemorates the miracle in which the single remaining pure and sealed flask of oil (a 1-day supply) burned for the entire eight days.

And so the involvement of the whole family and particularly the children in the progressive lighting of the chanukiah starting with one light on the first night until eight lights for the last day.

The ninth or shamash candle was devised not as the instrument for lighting the other candles, but because the benefit of its light would permit enjoying and using the illumination from all the other lights which are considered holy and so not to be used for working or reading.

The design of the chanukiah and its composition differed through the ages and was determined by the artistic style of the country in which the Jews lived. And so chanukiahs are found to be made of all materials from early stone and earthenware to the more modern metals such as brass or silver.

This year being a leap year, Chanukah comes later in the winter and over the centuries leap years were regarded as especially productive of children's diseases because of the long, cold winter months.

Accordingly during the eight weeks between Chanukah and Purim, the spring holiday, in Orthodox synagogues, there are recited on each Thursday special selichoth, penitential prayers to which is added a prayer for the prevention of children's diseases.

Latkes, potato pancakes fried in oil, is the traditional dish favored by Jews everywhere during Chanukah. It is a reminder of the miracle of the single small flask of oil that lasted a full week during the rededication of the Temple.

There are many synonyms for latkes depending on the location of the community and in modern Israel the potato pancakes are called levivot. Another popular Chanukah dish is grivin, often served with the latkes and made from chicken or goose fat fried to a delicious, dry, crackling state.

Gifts are given only to children during Chanukah and consist of Chanukah gelt, that is, coins probably for use in the dreidel and other games. However, because of the strong environmental influences the major giving of presents takes place undoubtedly as a counterfoil to Christmas and even "bettering it" so that some give one gift on each night of the holiday.

The intention is for Jewish children not to feel deprived in relation to their friends and neighbors. Fortunately the rather vulgar concept of a Chanukah bush which was popular in some North American circles a generation ago has now virtually disappeared.

The long winter nights of Chanukah were used for games because during the year games were considered frivolous and a waste of the time that should be dedicated to Torah study.

On Chanukah however, fun and games were allowed and the most popular especially with the children was dreidel, a game with a top of carved wood or lead with the Hebrew letters nun, gimel, hey, and shin standing for nes, gadol, hayah, sham — "A great miracle occurred there."

According to the way the top falls after being spun, the spinner wins half or all of the stakes and must make an additional contribution. The modern put and take top is derived from this game.

Chanukah then is a joyous festival for children as in the traditional Yiddish song:

Chanukah, Chanukah, a yom tov a shainer
a lichtiger, a frailicher
nit do noch a zainer.

World-National

Best gift: a greeting to Refuseniks

By
RABBI W. GUNTHER PLAUT

The greatest problem we seem to face at this season of the year is to find the right gift — something the recipient will truly like and we can afford. So I will be bold and suggest something that meets both requirements. I ask you to send at least one gift, in the form of a simple Chanukah greeting — at the cost of 68 cents — to a Soviet Jewish family. Your local committee for Soviet Jewry of the Canadian Jewish Congress will supply you with as many addresses as you desire. I'll give you just two, in case the CJC telephone is busy:

Rabbi Plaut

• Write to Iosif Begun's wife, Inna Speranskaya, Raketny Bulvar 11/1, Apt. 15, Moscow 129243. Write to Tatania Edelstein, Yaroslavskoe Shosse 34/Korp. 1, Apt. 43, Moscow.

Begun, Edelstein

Both Begun and Edelstein serve sentences for teaching Hebrew.

And while you are in the Chanukah mood you might remember valiant Refusenik Ida Nudel, at Ul. Sovietskaya 69/2, Bendery 278100, Moldavia SSR, USSR.

Having done that you may wish to spend another 68 cents and write a letter to Mr. Gorbachev concerning two members of one family who are beset by special tragedy. Khana Anbinder lives presently in Vienna, and she has a daughter and brother in Moscow, both of whom are deathly ill with cancer and are not expected to survive for long. All that Mrs. Anbinder wishes is to see daughter and brother once again before they die.

To Gorbachev

So you may wish to write to the leader of the Soviet Union and make the kind of plea detailed below. Do not say that such a letter wastes effort and money. If many people write, who knows when it will be opportune for the Soviet leadership to hear their plea? So, here's the substance of the request:

Hon. Michael S. Gorbachev, Secretary General, Communist Party of the USSR, The Kremlin, Moscow, USSR.

Dear Mr. Gorbachev:

At this season of gift-giving I would urge you to give the gift of hope to two Soviet citizens.

One is Rimma Bravve, who lives at 7-aya Parkovaya Street, No. 27, Apt. 46, Moscow 195264; tel. 163-4767. Rimma is only 31 years old and since 1982 has been suffering from incurable ovarian cancer. Her sister and mother live in Vienna and hope that you will give her permission to be reunited with them before she dies of her illness. She has made application but has not been given permission to go. Will you not heed this poor woman's cry?

The other one is her uncle, Benjamin Charny, who is 49 years old and lives on Bryanskaya Street No. 12, Apt. 86, Moscow 121059; tel. 240-6268. He suffers from malignant melanoma and a serious heart condition which prevents any operation. He and his sister have been separated for seven years, and both desire that the inevitability of death be eased by their loving companionship. Will you not make this possible?

The request is not for better medical treatment, for both patients have received all necessary medical attention in Moscow. This is a request for human compassion, nothing more and also nothing less. Thank you!

* * *

If you want Khana Anbinder to know that you have written, you may use her U.S. mail drop at 33 French Meadow Lane, Rochester, NY 14618.

Happy Chanukah!

Depends on investigation

Arms deal damage minimal-so far

By
WOLF BLITZER

WASHINGTON —

Democratic representative Mel Levine, a member of the House foreign affairs committee and a strong supporter of Israel, says that Israel, so far, has come out of the Iran arms scandal in relatively good shape.

"If it turns out that Israel has fully disclosed all that it did, and that it indeed did not know about the funding of the Contras, and was merely acting as an intermediary on behalf of the U.S., I don't think that anyone in Congress will be able to question Israel's actions," Levine said in an interview.

Based on what has so far come to light, he continued, it would be "unfair and inappropriate" to blame Israel for the ill-fated U.S. policy that was pursued. He rejected the notion that the American decision to open an arms channel to Iran was a case of the tail (Israel) wagging the dog (the United States.)

"We're big boys," he said, referring to the U.S. "This was an American decision. Essentially, it seems, Israel was trying to do us a favor."

Still, there is a big built-in, unexpressed fear in Levine's remarks. If it turns out that Israel was more actively involved in trying to initiate the U.S. policy and in lobbying the U.S. to sell weapons to Iran, Israel's image on Capitol Hill could really suffer.

And if some Israeli officials were actually privy to the funneling of the profits from the Iran arms sales to the Contras — effectively skirting around the wishes of Congress — Israel could also pay a heavy price.

Thus, Israel has much riding on the outcome of this investigation. Israel has repeatedly denied any knowledge of the Iran-Contra connection. It has insisted that it was merely trying to help a friend.

Still, no matter what the outcome, there already has been some damage, according to pro-Israeli lawmakers, American Jewish lobbyists and Israeli officials. Israel's reputation has again been called into question.

Americans, by and large, have a tough time understanding the transfer of arms to a hated, terrorist regime in Iran. How could Israel have supported such a policy?

Still, the damage so far has been limited. Americans are not really focusing their attention for the moment on the Israeli role in the whole sordid business. That could come later.

Instead, for the time being, they are examining President Ronald Reagan's involvement — what did he know and when did he know it. A poll published on Dec. 10 in The New York Times showed that a remarkable 47% of the American public believe that Reagan is lying when he insists that he knew nothing about the Contra-funding scheme. Only 37% believe he is telling the truth. The rest are undecided. That is quite a setback for "the Great Communicator."

Democratic Representative Stephen Solarz of New York, another member of the House foreign affairs committee, insisted that Reagan "almost certainly" knew of the operation. There was no way that Vice-Admiral John Poindexter, the National Security advisor, and Lt.-Col. Oliver North, a senior NSC staffer, could have operated without approval from "a higher authority," according to Solarz, who said he came to this conclusion from the testimony he had heard all week. That "higher authority," he charged, must have been Reagan.

During the House foreign affairs committee's open hearings, there was only scant attention paid to Israel. Secretary of State George Shultz, who testified on Dec. 8, answered questions for more than two hours. He barely mentioned Israel at all.

Former National Security advisor Robert McFarlane spent four hours before the panel, and referred for the most part only indirectly to Israel.

But behind closed doors, McFarlane was much more explicit. He confirmed — to Israel's deep regret and embarrassment — that the then-director-general of the foreign ministry, David Kimche, acting on instructions of the Israeli government, had come to Washington in early July of last year to make the case for a shift in the U.S. attitude toward Iran, including the issue of arms sales to that country.

McFarlane said that it was Kimche's arguments about the existence of supposedly "moderate" elements in Iran — he brought a list of some 800 names of "moderate" military officers and political leaders — that ultimately turned the Reagan administration around.

But while anxious to secure some strategic advantages in a post-Khomeini Iran, the President quickly became obsessed with the fate of the American hostages in Lebanon. Reagan, according to McFarlane, was "terribly, terribly concerned about the welfare of the hostages."

According to McFarlane, Kimche said during one meeting in the summer of last year that a shipment of only 500 TOW anti-tank missiles could result in the release of all seven hostages. McFarlane presented Kimche's case to the President who then quickly took the extraordinary decision of overruling both Shultz and Secretary of Defence Caspar Weinberger, and authorized an August 1985 Israeli transfer of arms to Iran.

Rev. Benjamin Weir, an American hostage, was released in September but the others remained in captivity.

Despite the painful disappointment of not winning the release of all of the hostages, Reagan telephoned then-Prime Minister Shimon Peres to express America's gratitude for Israel's help.

A second Israeli shipment was authorized in November — again, supposedly to be followed by the release of all the hostages. But the Iranians rejected and eventually returned that shipment because it contained outdated spare parts for Iran's U.S.-made HAWK anti-aircraft missile systems. The entire initiative was reportedly on the verge of collapse.

One question the American intelligence community is currently investigating is whether Israel tried "to pull a fast one" on the Iranians with that second shipment, or whether there was genuine misunderstanding on Israel's part.

* * *

There have been allegations by Israel's critics — led by Iraq and other Arab states — that Israel was to blame for the whole affair, that it must have set the U.S. up in some sort of sophisticated intelligence plot, including the use of extensive "disinformation." The Iraqi foreign minister, Tariq Aziz, told an American correspondent in Baghdad: "We can conclude that the Israelis lured their American allies into the quagmire. This operation is neither a victory for the Iranians nor for the Americans. Israel is the sole beneficiary."

There have been some voices in Washington who have picked up that line of thinking, although perhaps not as crudely.

Health club closed: what good news!

By
RICHARD COHEN

WASHINGTON —

Good news! My health club has closed. It's the one right around the corner from my office, the one so close that there was (almost) no excuse not to go to it daily. It's the one I joined to retard aging, fight death, bring back the body I never had in the first place, give me legs that are legs and arms that are arms instead of the ones I have been using all these years, which, to tell the truth, lack tone. Like my grandfather before me, I have the body of a pinochle player.

Not that pinochle is my game. No sirree. I am an aging yuppie, born in the age of racquet ball. I used to go to the club daily. I ran on a conveyor belt, lifted weights, did pushups and situps and got stern lectures from instructors who informed me that muscles I did not think I had were atrophying. In the last year alone, by their count, I lost 16 muscles for all time. Another year and I'd look like the Elephant Man.

Nothing was simple in my club. If I curled weights for my biceps, I was told that my arms would soon be out of balance. If I ran on the conveyor belt, I was told that I was developing only half of my legs. For every muscle firmed, there was another that demanded attention. I was always out of balance, both too strong and too weak, and constantly in danger of punching myself in the mouth. Another 10 minutes at this; another 10 at that. Given a full day of exercise no less than five or six days a week, I could have a nearly perfect body.

But what about my mind? I asked myself. The time I spent exercising could be spent reading or listening to music. What if I could read the Great Printout In the Sky and discover that by exercising dutifully for the rest of my life, I would live one year longer? And what if that same printout calculated that I would spend a total of a year of my life exercising? Would I do it? Would I trade a year of pain, boredom and inane lectures from triceptologists for another year at the very end?

One day, in the locker room, I posed my question to a group of naked men. At first (except for the whir of the hair dryer), there was silence. As one of us kept an eye out for the crack staff of bruisers, we discussed the pros and cons of the situation. We came to no agreement, but one by one, I noticed, my fellow exercisists dropped out of the program. Sometimes I was the only one in the locker room, naked and lonesome. And then, without actually doing so, I quit.

But the very existence of the club weighed on me. I felt as I had in high school when I didn't do my homework. Once, out of guilt, I dropped by and did 100 miles or so on the stationary bicycle. The staff greeted me cordially, took out my file and remonstrated with me: Where had I been? Didn't I care about my body? Lacking courage, I said nothing about preferring to read, about forsaking muscle tone for an hour with my pal, Franz Schubert. Instead, I made up all kinds of excuses — overseas, busy. And then the worst lie of all: "I've been running outdoors."

At night, instead of running the treadmill to oblivion, I sat in my office and read. I caught up with papers and magazines; put the mail in neat piles and listened to music. Novels beckoned, worlds opened. My stomach sagged; my mind firmed up. My muscles returned to balance—weak balancing weak. I was at last in decadent equilibrium.

Recently the health club called and left a message. I did not return the call. They were surely going to ask where I had been or tell me I owed money. I could not face telling them the person I had become. Their very bodies — muscles balancing muscles — would mock me. There were probably new charts on the wall, something new in diet, yet another food that could give you cancer, whole new ways of doing sit-ups, a major breakthrough in push-ups.

A couple of days later, I picked up the phone: "Richard, this is Sally at the health club." Caught. "Oh, hi, Sally. I'm glad you called. I was just about to come down and . . ." Then she said they were closing — lost their lease or something. My heart soared, but I didn't let on. "How awful. I'm so sorry. What will I do now?"

I bounced over to the club to clean out my locker. I said goodbye to the staff, promised I would check out their new location and then, as soon as I was out of sight, bounded up the stairs, giggling all the way.

Death will now come sooner, I know. But at least when it comes, the new me will be prepared for what follows.

Deal me in, Grandpa.

(Copyright Washington Post Writers Group)

U.S. move will save $1 billion over 4 years

Interest reduction on loans to Israel approved

By
WOLF BLITZER

WASHINGTON —

President Ronald Reagan has approved a complicated budgetary arrangement that will reduce the prevailing interest rates on outstanding U.S. military loans to Israel, Egypt and a few other countries facing stiff economic difficulties.

Over the next four years, Israel will save over $1 billion in interest payments to the United States.

Israel currently owes the U.S. a total of some $5.5 billion in military loans. Repayment of principal and interest on all of Israel's military and economic debt to the U.S. this year alone was supposed to come to some $1 billion.

Egypt will save slightly less than $1 billion over the next four years since its outstanding military debt to the U.S. is less than Israel's — $4.6 billion.

Over the past year, both Egypt and Israel have pressed Washington hard to win the reduced interest rates.

Reagan signed a memorandum on Dec. 9 authorizing the arrangement, which will not require any further Congressional legislation.

The President used existing budgetary authority in order to avoid any additional budget-busting Congressional appropriations bills. It was the first time the provision was used.

He was encouraged to take the step by Secretary of State George Shultz.

Approval of new legislation would have been difficult, given the Gramm-Rudman budget cutting atmosphere in Washington.

The concept was actively promoted by Democratic Senator Daniel Inouye of Hawaii and Republican Senator Bob Kasten of Wisconsin, the ranking members of the Senate appropriations subcommittee on foreign operations.

The administration notified Congress of the new administrative arrangements on Dec. 11-12. Final "technical" details still have to be worked out in the coming weeks.

U.S. sources said Israel will save about $200 million in its interest payments to the U.S. during the current 1987 fiscal year, which started on Oct. 1. But Israel will save some $300 million a year over the following fiscal years, the sources said. Egypt's savings will be slightly less.

After these first four years, the annual savings for both Egypt and Israel, under the complicated new arrangement, will begin to decline until the turn of the century when final "balloon" payments of the Israeli and Egyptian loans will be due.

Israel had hoped to win a similar interest rate reduction last year, but that original Inouye-Kasten proposal was derailed following the arrest of U.S. naval intelligence analyst Jonathan Jay Pollard on charges of spying for Israel. In the aftermath of the espionage case, Congressional sources were not anxious to press for such a financial bonanza for Israel.

Under the terms of the new U.S. debt reduction formula, Israel and Egypt will have to go into "technical default" for 24 hours in order to qualify for the arrangement. But U.S. experts do not believe that the deal will adversely affect Israel's international creditworthiness.

The $1 billion plus saving for Israel over the next four years will enable Israel to further restructure its economy. In addition, Israel will wind up repaying the U.S. with "cheaper" dollars, because of annual inflation.

U.S. officials have expressed hope that the interest rate reduction will serve as a stimulant to the Israeli economy. But they want Israel to continue its stabilization program.

Thus, Prof. Herbert Stein, a leading consultant on the Israeli economy to Secretary Shultz, has strongly urged Israel to implement a 4-point proposal aimed at strengthening the second phase of Israel's economic recovery.

In an interview with this reporter on Dec. 15, Stein expressed his deep concern over reports that the Israeli finance ministry was facing stiff challenges from both the Histadrut and the Manufacturers Association over various aspects of Israel's proposed new economic plan. "Tell them to get their act together," he said.

He warned that many aspects of Israel's impressive but so far only short-term economic recovery of the past two years were currently in danger of slipping away unless the government moved quickly to stimulate real economic growth by: 1. Further cutting the budget; 2. Imposing significant "revenue neutral" tax reform; 3. Moderating the pace of wage increases; 4. Freeing up the capital market.

"The long-term durability of the Israeli economy," he said, "is still an open question."

Stein, a highly-respected economist at the American Enterprise Institute, a Washington "think tank," said that Israel's economic recovery had so far been aided by three "temporary advantages which are disappearing."

He cited the decline in oil prices; the $1.5 billion emergency supplemental aid package from the U.S.; and the declining value of the dollar in relation to European currencies. The shekel was thus automatically strengthened.

Stein noted that these "opportunities" are not likely to be repeated. "They were a one-shot deal," he said.

"The big problem is cutting the budget," he added. "It's absolutely essential."

Wiesel resigns as head of Holocaust Council

By
JOSEPH POLAKOFF

WASHINGTON —

Nobel Peace Prize winner Elie Wiesel has resigned as chairman of the U.S. Holocaust Memorial Council which he has led since its founding during the Carter administration. No successor for the post, a presidential appointment, has been named.

Wiesel told the 65-member council earlier this month that he was resigning and asked those present "not to go public" with his action since he felt the announcement should come from the White House, this reporter was informed.

After making his statement to the council, it was reported, Wiesel went to the White House and handed in his resignation and his request for retention of membership in the council. Both were accepted. Whether he met with President Ronald Reagan could not be confirmed.

According to a brief report in The New York Times, Wiesel's resignation "has nothing to do with any unhappiness with the Reagan administration." It said that he had "passed up an opportunity to resign in 1985 when many of his colleagues urged him to quit to protest Mr. Reagan's visit to a West German cemetery where Nazi war dead are buried."

"Instead of quitting then," the newspaper added, "Mr. Wiesel made an impassioned plea in the presence of Mr. Reagan that he not visit the cemetery. Reached at his home in New York, Wiesel said he had decided to step down, not over any issue of principle, but rather for practicality. The council is overseeing construction of a memorial and, Mr. Wiesel said, 'we are entering a phase when we need people who know a lot more about management and architecture than I do.'"

In the council's first meeting after President Reagan's visit to the cemetery at Bitburg, debate ensued about resignations en masse but no member prevailed.

Wiesel was the founding chairman of the President's Commission on the Holocaust created by President Jimmy Carter by executive order in 1978. The commission received its mandate from Congress in 1980, and Reagan reappointed Wiesel as chairman in October.

Deputy Assistant Secretary of State Richard Krieger, who has held several Jewish communal posts, was appointed by Reagan last May as executive director of the council with responsibility to oversee all of its activities, including museum planning and fund raising for construction.

A $100 million campaign is being conducted among private donors to finance construction of the museum on Washington's Mall between the Capitol and the Washington Monument. James Freed, of the New York architectural firm of I. M. Pei and Partners has been named architect of the project.

Chocolate delight a sticky business

TEL AVIV (JTA) —

Sanitation workers who were called to find out why sewers in the religious township of Bnei Brak near Tel Aviv have been blocked for the past 10 days solved the mystery. Somebody dumped about a ton of chocolate syrup down the drain and it solidified. Bnei Brak Mayor Rabbi Moshe Orenstein is trying to find out who to sue.

The cost of removing the substance is estimated at about U.S. $110,000.

Municipal officials speculate that the chocolate was found to be defective and the truck driver assigned to take it to a dump some miles away decided to put it down the nearest manhole.

The chocolate may or may not have come from the Elite Coffee and Confectionery Co. which produces most of the country's chocolate. Its general manager, David Moshevitz, said he was "shocked." He said tainted chocolate is usually burned as a solid, not disposed of in solution.

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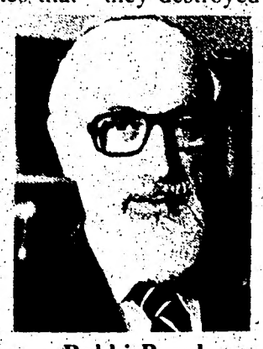
Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: On which day of Kislev did the Maccabbees complete their victory over Antiochus' army?

There is some disagreement on the subject. Maimonides, in his Hilchos Megillah ve-Chanukah, Chapter 3:2, states that "they destroyed them on the 25th of Kislev." Josephus, the historian, holds the same view, and so do most of the great authorities.



Rabbi Burak

But, the Meiri, in his commentary on Tractate Shabbas, states that victory was achieved on the 24th day of Kislev. Should you try to argue that it doesn't matter, one must remind you that it does, inasmuch as the victory and its consequences give us our celebration.

Maimonides' view has several problems arising out of it. You see, Chanukah is usually regarded as being made up of the Hebrew word, chanu, which means they rested, and the gematria kof he, meaning 25. But, according to Maimonides they did not rest on the 25th day of Kislev, a day of fierce fighting.

The second problem arising out of his views relates to the subject of the Chanukah candles. If there was fighting on the 25th day of Kislev until the war was won, then the candles were not lit until the night of the 26th, after they had searched for, and found the cruse of oil. Then we, too, should light the first candle on the night of the 26th, and we don't.

Meiri's teaching, then, fits much better with the way we do things. Victory was won on the 24th of Kislev. Immediately they began to search for the special pure, undefiled oil. They found it, and the menorah was rekindled on the night of the 25th day of Kislev. And that's the reason why we light our candles on Kislev 25.

It is very difficult, however, for the sages of our faith to disagree with a statement on Jewish history made by Maimonides, when the historian, Josephus, is in complete agreement with the words of Maimonides. There are questions arising out of their position, but then, thinkers are supposed to have answers for difficult problems.

The Pri Chadash agrees with the statement that the victory came on the 25th of Kislev. He solves the problem of the candle-lighting in an ingenious way. He goes back to an earlier question: since there was sufficient oil to light the menorah for one night, when the supply of oil lasted for eight days, the miracle is only a 7-day miracle.

Eight, take away one, leaves seven. Then why do we light our Chanukah candles for eight days? While many answers have been given to this question, none is more satisfying than that of the Pri Chadash:

Says he, in his commentary on O.H. Chapter 670:1, that we light our candles for seven days in observance of the miracle that the supply of oil lasted for seven days beyond the normal range. We light our menorahs on the first day of Chanukah for a different reason; we light them because of the glorious victory in which the enemy was driven out and the Beth ha-Mikdash was again ours.

All of this is discussed in most learned fashion in the commentary Shaar Naftoli on the Abudraham, recently republished by Rabbi L. Ehrenreich, page 98.

As for the problem posed by the meaning of Chanukah, "they rested on the 25th," when they were really fighting that day: The suggestion is given in the above sefer, quoting Birke Yosef, that the official end to the fighting came on that day, without any battle.

Not one inch, says tough MK

By
DAVID LAZARUS

MONTREAL —

Israel must stick to its guns and not relinquish even one inch of West Bank or Gaza territory to non-Jewish control, says one of the Jewish state's most outspoken Knesset members.

Any move in that direction, asserted Likud member Roni Milo here recently, would be a "step towards disaster," setting the stage for a "PLO state" that could doom Israel.

Milo has earned a reputation as one of Israel's staunchest advocates of hard-line policy. At 28, he was the youngest Knesset member ever to take a seat in the Israeli parliament in Likud's rise to power in 1977. He is presently deputy minister to Prime Minister Yitzhak Shamir. The position is by and large that of chief assistant to the Prime Minister.

At an appearance at the Adath Israel Congregation sponsored by the Betar Educational Youth Organization, Milo said that Israel's chief concerns remain its security and maintaining a strong army.

"We would prefer to produce avocados and strawberries, but that's not the reality," Milo said.

In Israel, Milo said, the "national sport is to criticize ourselves and cry about our situation."

Yet "Israel is still in trouble over its security," especially with the Syrians, and must maintain a top-flight weapons industry and trade in arms to serve its own best interests, he said.

The amount of "self-criticism" prevalent in Israel only serves the enemies' cause, Milo asserted.

A PLO representative at the United Nations Security Council recently cited two sources to bolster his anti-Israel position, Milo said. They were The Jerusalem Post and Abba Eban.

Israel is "not in trouble" regarding the continuing revelations about arms sales to Iran, because "the major issue now is the transfer of money to the Contras in Nicaragua. The focus has shifted to the U.S."

When asked about reports that Israeli arms fed to Iran were being used for training by Hezbollah terrorists in southern Lebanon, Milo answered, "I don't know that Israel sold arms to Iran."

On the subject of the occupied territories, Milo said that Israel has no alternative but to remain a permanent presence there, a policy he described as in keeping with the Camp David accords.

"Very frankly we admit that it is not the ideal situation, but we have to live with it. The alternative to Israeli control is PLO control."

And as an Israeli and as a Jew, Milo argued, "it is hard to explain that I have a right to live in Tel Aviv and not Hebron," where Jews have had a presence for centuries.

The concept of "autonomy" for Palestinians as prescribed in the Camp David Accords should not be interpreted as an independent state, Milo said. And Israel, which sacrificed a great deal for peace with Egypt, cannot afford to sacrifice any more land without jeopardizing its security, he said.

In more general terms, Milo noted that the fearful predictions that accompanied the Likud's rise to power not only failed to transpire, but has since produced one of the most harmonious Israeli-American relationships since the creation of the Jewish state.

"(Before 1977), we were told that our policy would bring no peace, that if Menachem Begin were elected, there would be war. But he was the one who signed a peace treaty with Egypt, and our relationship with the United States is better than ever."

The ability of the National Unity Government to implement policies to save the economy and to establish a bipartisan approach to Middle East peace initiatives has also proved the detractors wrong, Milo said.

"Israel needed a stable government. A narrow one constantly under blackmail could not have accomplished our successes. Right now I would say that Israel's glass is more full than empty."

Soviet Jewry group names executive members

MONTREAL —

The names of the members of the executive committee of the all-party Canadian Parliamentary Group for Soviet Jewry have been announced.

William Attewell succeeds David Kilgour as chairman of the committee (CJN Dec. 4).

The other members of the committee include: John Bosley, Sheila Finestone, Donald Johnston, Robert Kaplan, David Kilgour, Fred King, Monique Landry, Lynn McDonald, Barbara McDougall, Stewart McInnes, Senator Nathan Nurgitz, John Oostrom, Guy Ricard and Nelson Riis.

Waldheim not invited, says Japan official

TOKYO (JTA) -

The foreign ministry has denied reports from Austria that President Kurt Waldheim was invited to visit Japan by Emperor Hirohito. Waldheim's office in Vienna said last week that the president, who remains diplomatically isolated since his Nazi past was revealed, had been invited to make an official visit to Japan in June (CJN Dec. 18).

But a foreign ministry official here said there apparently had been a misunderstanding when an Austrian diplomat in Tokyo met Foreign Minister Tadaski Kuranari, and said Waldheim would like to visit Japan some day.

"We never extended an invitation," the official said. "We said Waldheim was welcome to visit Japan, as we do with any country that has diplomatic relations (with Japan). If the head of state wants to come to Japan, he's very welcome . . . But we didn't invite him."

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Dissident is in danger of being jailed again

Cotler takes up case of Refusenik Tarnopolsky

By
DAVID LAZARUS

MONTREAL — McGill University law professor Irwin Cotler has agreed to become the legal counsel for a Soviet Jewish dissident and Refusenik who is in danger of being sent back to prison after serving three years in a Siberian labor camp.

The case of Yuri Tarnopolsky, a 50-year-old chemist and poet, has attracted renewed attention after Nancy Rosenfeld, a worker with Chicago Action for Soviet Jewry who met Tarnopolsky in the USSR in 1982, received a phone call from him in August. He cited repeated threats by the Soviet authorities to rearrest him for "parasitism."

Tarnopolsky has been unable to find employment since his release from the Chita labor camp in Siberia in March, when he returned to his home in Kharkov, about 400 miles southwest of Moscow.

In April, Tarnopolsky was warned by the Soviet militia that if he did not find a job, he would be arrested for "parasitism."

The militia later told him in August that he would "never leave the USSR," and could be imprisoned for 10 days and then for another two years without trial.

Cotler, after meeting with Rosenfeld at a Chicago conference on Soviet Jewry, received a letter from her in November asking him to take on the case of Tarnopolsky.

Tanopolsky also sent a letter to Cotler in which he publicly denounced the Soviet authorities' 7-year refusal to allow his family to emigrate, calling it "a manifestation of violence, hate, and injustice."

Tarnopolsky issued the statement in the wake of a declaration signed recently between Soviet leader Mikhail Gorbachev and Indian Prime Minister Rajiv Gandhi. Called the Delhi Declaration, the document calls for an immediate ban on nuclear weapons testing, but also advocates "non-violence" in the treatment of citizens.

Tarnopolsky's statement pointedly states that the Soviet government's refusal to allow his family to leave the USSR contradicts the essence and spirit of the declaration.

Tarnopolsky, his wife, Olga, and daughter, Irene, first applied for exit visas in 1976. He had been active in the Kharkov Refusenik community. After the authorities refused his application in 1979, Tarnopolsky lost his job as a professor of chemistry at the Polytechnical Institute in the Siberian city of Krasynoarsk.

Tarnopolsky's activism gave him a high profile among dissidents during his dealings with the Soviet authorities.

Despite having to resort to work at menial jobs to avoid imprisonment, Tarnopolsky helped to found the now-defunct Free University for Kharkov Refusenik children, and continued to persist in his defence for the right to emigrate as provided for in the Helsinki Final Act.

Yuri Tarnopolsky

Tarnopolsky and other Refuseniks went on a hunger strike in Nov., 1981. His telephone was disconnected, and his and his friends' apartments were raided and their books and papers confiscated.

By June, 1982, Tarnopolsky and other Kharkov Refuseniks were receiving "final verbal refusals." He was repeatedly threatened with prison for not finding work.

On Oct. 1 of that year, he began a 40-day hunger strike to protest the government's refusal to grant permission to emigrate.

Tarnopolsky was arrested on March 15, 1983, under Section 187/1 of the Ukrainian Criminal Code, for "anti-Soviet agitation and propaganda with the intent to defame the Soviet state." In June, 1983, Tarnopolsky was sentenced to three years at hard labor in Chita prison.

While in the Gulag, Tarnopolsky's health reportedly declined. He was hospitalized for gall bladder and heart trouble, and his poor health limited his work output, which prompted authorities to cancel his prison visitation rights. Tarnopolsky refused to eat food until he was again allowed to have visitors.

In September, 1985, six months before his release from prison, 1,000 participants at the national meeting of the American Chemical Society signed petitions on Tarnopolsky's behalf.

The recent threats to rearrest Tarnopolsky has spurred a campaign of support in American and international scientific circles. Letters of appeal from members of Congress have also been sent to the Soviet ambassador in Washington, Yuri Dubinin, and to other Soviet officials.

The Northwestern University College of Arts and Sciences in Evanston, Ill., recently sent a letter to Tarnopolsky granting him a 1-year appointment as a "visiting scholar" which was hoped could help to induce Moscow to allow Tarnopolsky to leave.

Cotler said he would work on Tarnopolsky's behalf by mobilizing the signatories of the Helsinki accords, and through efforts within Canadian legal and scientific communities.

CJC task force set to study assimilation

MONTREAL — In keeping with a resolution passed at its Plenary Assembly this year, Canadian Jewish Congress has established a task force to study the problems of assimilation and intermarriage in Canada.

"A declining birthrate, assimilation and intermarriage pose major fundamental threats to the survival of the Jewish community," said Alan Feld of Toronto, associate chairman of the CJC executive committee.

He has been pressing for the creation of such a task force to gauge the seriousness of the situation and to recommend remedial action in the form of national and regional outreach programs.

According to preliminary studies being used by CJC, Feld said, the intermarriage in the smaller Jewish communities is at a "crisis" level. In Atlantic and Western Canada, the rates of intermarriages are 50% and 40%, respectively.

CJC will be seeking the cooperation of the local communities in this endeavor, aimed at reaching those who do not participate in Jewish community life. It is expected that a Montreal and a Toronto co-chairman of the task force will be named early in the new year.

Among the program ideas that will be considered by the task force and local communities are: improved Jewish education, the creation of more accessible Jewish day care, cultural and social activities, and broader outreach to Jewish university students on campus and other young people through "awareness" programs on the issue of mixed marriage.

CJC is considering developing study kits and audiovisual aids for the outreach programs.

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World-National

Ambassador analyzes Israel's status in world today

Ben-Horin will retire from post in two months

By
DAVID LAZARUS

MONTREAL —

Israeli ambassador to Canada Eliashiv Ben-Horin will retire from his post in Ottawa within the next two months and return to Israel with fond memories of the Canadian Jewish community and heartened by the "very pleasurable, friendly relationship" between Israel and Canada.

Jerusalem is "impatient to see more progress, to increase the bilateral substance of the relationship," Ben-Horin said at a seminar on Middle Eastern affairs sponsored by the Canadian Zionist Federation (Eastern Region) and the Congregation Shaar Hashomayim Men's Association.

Ben-Horin told 150 seminar luncheon guests that while Israel "doesn't subscribe to every iota" of Canadian policy vis-a-vis the Jewish state, the relationship between the two countries is one "of dialogue, not confrontation. We have reason to be overwhelmingly content."

Ben-Horin's remarks bore the markings of a farewell to the Canadian Jewish community after three years in Ottawa.

The community, he commented, "turned my function into a sense of mission." Canadian Jews and Israel, he said, hold a special "reciprocal" bond.

But he added that Canadian Jews, while they are involved personally with Israel, should perform the "ultimate personal involvement" of moving to Israel.

"We hope to welcome you not just as visitors, but as physically part of us . . . to do your share in Israeli society in all its aspects."

Zionism, he said, must not "become an exhibit in the museum of Jewish history." Zionism has to be manifested by "individual, self-fulfilment of an idea . . . it is not just restoring Zion to the Jewish people, but the Jewish people to Zion."

Turning to the situation in the Middle East, Ben-Horin noted that the lack of a peace settlement there is not due to an absence of "plans."

"We in Israel are prolific and fertile with plans. The problem is not the absence of plans, but partners."

If Jordan would be willing to negotiate with Israel, Ben-Horin said, the cabinet would be obliged to draw up a specific negotiating formula. If the Likud and Labor coalition government partners could not form a consensus, they would "go to the electorate."

The deep division splitting the government ranks as to the nature of a solution for peace with Jordan, Ben-Horin said, could bring the downfall of the government. Some are glad and others are not that for the moment there's no need to decide, he said, until Jordan agrees to negotiate. For the moment, "we are arguing with ourselves, up in the air."

But Ben-Horin added that the two other major government concerns, the economy and Lebanon, has not brought the demise of the government, as many pundits predicted.

And Ben-Horin is "still willing to take on bettors" that the government will last.

On the issue of terrorism, Ben-Horin said that while incidents have "gone down sharply" recently, Syria remains the greatest threat to peace and security in the region.

"Syria is the only Arab country capable of causing an outbreak of large scale hostility," he said. Syrian President Hafez Assad, Ben-Horin said, is predictable but "cold-minded," and is setting his regime's sights on independent strategic parity with Israel.

"Almost without exception," Ben-Horin said, Israel is united in its determination not to again move into Lebanon. "Nobody is capable of putting order in Lebanon. The Syrians are learning that now."

In general terms, Ben-Horin ventured that "enlightened self-interest" on the part of Arab countries will be the chief determinant for peace in the region. While Egypt is the only country with a "contractual commitment to peace," there is "substance for a relationship for peace with Jordan" under Hussein. "Only the future will tell," he said.

Ben-Horin did not touch upon the recent revelations about Israeli arms sales to Iran.

At a seminar earlier in the day, Moshe Ma'oz, an Israeli expert on Arab affairs, told a seminar that Syria "is on the track of a conflict with Israel."

"Syria is more Arab than Arab, if you will, the hotbed and cradle of Arabism and anti-Israel philosophy."

Syria also has "achieved a military parity with Israel," but since it cannot yet gain strategic superiority, it is for now settling for a "war of attrition," trying to weaken Israel under the threat of terrorism, to which its society is extremely sensitive.

He said Damascus is also seeking to "provoke Israel into a first strike against Syria."

The most predictable thing about Syria is the inability to make predictions, he said. "Military parity is also a military stalemate." The USSR is unlikely to be happy about a Syrian strike to reclaim the Golan Heights because Syria could lose modern Soviet weaponry, Ma'oz said.

On the other hand, Assad, "cold, calculating, and obsessed," is under great "pressure" to prove himself in the Moslem world for ideological, domestic, and social reasons. "Syria is convinced it can't make peace with Israel."

A third seminar, led by CZF national education consultant Rachel Meir, dealt with Zionism in the 80s.

Ben-Horin said that he will leave Canada with "good feelings" but was anxious to return home, where there is a "sense of collective mission beyond what one does, of being part of a great history in the making."

Israeli Ambassador Eliashiv Ben-Horin (right) is seen in a recent meeting with External Affairs Minister Joe Clark (left) and Abba Eban, chairman of the Knesset foreign affairs and defence committee.

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The Jewish Quiz

QUESTIONS:

(1) Where is the largest Jewish library in the Diaspora?

(2) What sentence in the Bible prohibits slander or defamation?

(3) Which French Canadian leader strongly supported the bill presented at the Assembly of Lower Canada in 1831, to grant Jews the same rights and privileges enjoyed by everyone else?

Edmond Lipsitz

ANSWERS:

(1) The Jewish Theological Seminary library in New York.

(2) "Thou shalt not go up and down as talebearer among the people" (Lev. 30:16).

(3) Louis Joseph Papineau.

* * *

These questions and answers are from *6,400 Questions About Judaism and the Jewish People*, by EDMOND Y. LIPSITZ, published by JESL Products, Downsview, Ont. ($14.95). If you have your own quiz questions for future columns, write to Dr. Lipsitz, c/o The Canadian Jewish News, 562 Eglinton Ave. E., Suite 401, Toronto M4P 1P1.

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DIARY ...of a People

By
DAVID BIRKAN

Shalom Yaacov Abramowich, better known by the name of the picaresque character he created, Mendele Mocher Seforim (M. the Book Peddler), died on the 23 of Kislev — Dec. 25, this year — 1917. Maskil (westernizer) and traditionalist, he was a pioneer literary craftsman who tried to balance two worlds on his back.

Abramowich was born in White Russia in 1836, when the haskalah (westernizing movement) campaign against chassidism and tradition, for the hearts and minds of East European Jewry, took on full force. Jewish intellectuals trained in government schools and abroad pressed for the replacement of all-encompassing religious devotion, talmudic studies, and Yiddish with secular rationalism, Western science, and linguistic assimilation. They approved of Hebrew as the language for expressing Jewish nationalism. Slander, defamation, and false charges were often resorted to, for the "ultimate good of the people."

Young Abramowich, beginning as very much a child of the times, abandoned yeshiva studies for the life of a wandering poet. Settling in Berdichev in the Ukraine, he wrote articles in Hebrew publications. From 1862-72, he produced a 3-volume popular science work in Hebrew, Toldot HaTeva (Annals of Nature); it was a haskalah landmark. He also wrote literary and social criticism. The latter was a prime ingredient of his fiction from early on, which started with several short stories in Hebrew in the 1860s.

Unlike many maskilim, Abramowich was moved by the common folk, who were battered by czar, paupery, and occasionally their community superiors, as they tried to survive from one Shabbat to the next. Echoing the trenchant observation that one could not communicate with people if they did not understand what was written or said, Abramowich switched to Yiddish. Dos Vinshfingeril (the Wishing Ring), Dos Klayne Menshele (the Little Man), and Fishke der Krumer (Fishke the Gimp) expressed his sympathy with and sorrow at their lot. He did more than write, taking an active part in his community. He founded a benevolent society to help look after the poor.

Burden on poor

Government taxes were long levied collectively, with community leaders made responsible. Abramowich outraged them with his story Di Takse, a sharp satire which accused the leadership of placing the burden of the czar's infamous kosher meat tax on the poor. He was run out of Berdichev.

Abramowich settled in Zhitomir, also part of Ukraine. There, in 1873, the year of the Odessa pogrom, he published Di Klaitshe (That Nag of a Mare). It was a big-picture type of book. The grim and outrageous allegory linked the evils of czarism (including fresh anti-semitic agitation in the press), exploitation within the community, and political repression and social inequalities at large, with the cosmic battle between good and evil.

Montreal-born social historian David Roskies recently described it "as the most far reaching, intellectually challenging and subversive work in all of 19th century Jewish literature." Invoking the hoary midrash metaphor that identifies the steed in Pharoah's chariot as the Jewish people, the book managed to pass the Russian censor. (The czar himself was represented by Jewish lore's king of the demons, Satan-Ashmodai).

In Di Klaitshe, Abramowich despaired of the popular solutions to Jewish suffering. The czar's enlightened despotism was a loose mask for reaction of the worst kind. The Russian liberals (labeled in his book as the Society for the Prevention of Cruelty to Animals) were totally ineffectual; their duplicity towards Jews suggested that if they did come to power, it would be of no help anyway.

He made the hero Yisrolek, who looked after the horse, a madman, to suggest at least two things: the world was tormenting the Jews to madness; and the profound disillusionment in the tenets of the haskalah. He expanded the Jews' plight globally, to symbolize the impossibility of leading a moral existence in a world based on exploitation.

Abramowich reacted to the 1881 pogroms by making Mendele Mocher Sforim an archetype Jewish intellectual — earthy and idealistic, traditional and yet worldly wise — who wanders sadly among destroyed and divided communities in search of an answer.

Fijian enjoys role as Israel consul

By
VIC ALHADEFF

James Ah Koy

SYDNEY, Australia — James Ah Koy has an OBE, is a member of the Fijian parliament and currently sits on the boards of 52 companies. He jogs, is a staunch Seventh-Day Adventist, has four children and has just turned 50. And he's Israel's honorary consul-general in Fiji.

The highly charged dynamo who somehow still manages to convey an easy-going mien, flew to Sydney recently to participate in the deliberations of the International Committee for a Community of Democracy.

Relaxing in the lobby of a hotel nestling alongside the magnificent Sydney Harbor Bridge, he chatted comfortably about his role as Israel's honorary representative in a country of 715,000 people scattered throughout 332 far-flung Pacific islands. He considered it "a privilege to represent Israel" because of his religious beliefs.

"I was sitting in parliament (in Suva) when I received a call from Israel's ambassador to Australia, Yissakhar Ben-Yaacov, who was visiting Fiji," he recalled. "He told me I'd been recommended for the position and asked if I'd accept. As a devout Seventh-Day Adventist I keep Shabbat — I'm incommunicado on Friday night and Saturday — and I have a kosher home.

"I don't touch fish that doesn't have scales or fins, nor any animal that doesn't chew the cud or have a cloven hoof. With such a close affinity to Jewish customs, how could I not accept?"

Ah Koy, who spends up to 16 hours a day behind any one of his numerous desks, sees his task as lobbying on Israel's behalf, promoting relations between Fiji and Jerusalem and facilitating Fijian visits to Israel. "It's not an uphill battle at all," he said. "Fiji prides itself on being a democracy which doesn't get involved in international politics.

"Our philosophy is to live and let live. So it was no problem to welcome President (Chaim) Herzog, who said his visit to Fiji was one of the most pleasant he had ever made. It wasn't embarrassing at all that he was followed a few days later by Pope John Paul II; we take that in our stride."

The Fiji population is a harmonious mix of Hindus (48%), Christians (46%) and Moslems (6%). Unlike Moslem-dominated Indonesia, and Malaysia, which reacted angrily to Herzog's presence in the South Pacific, the Fijian population gave the Israeli President a rousing reception.

"Fiji has a strong bond with Israel because we are a Christian country, we hold the Bible dear to us. Jesus is our messiah and he was a Jew," Ah Koy said. "The fact that Fiji has two battalions serving in Lebanon with UNIFIL is purely in response to a United Nations request to supplement its peacekeeping force."

Ah Koy, who last visited Israel in 1978 and hopes to return soon, said he was examining the viability of importing fertilizer from Israel. Jerusalem has an aid program in operation in Fiji, concentrating on agriculture — papaya, sugar, ginger, coconut and oil.

About 30 Jews live in Fiji, including the handful of Israeli advisors. Only one, however, is a Fijian citizen — Carl Fleishman, who is married to a local woman.

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Editorial

Call for dedication

Each year on the 25th of Kislev (this year beginning on Dec. 27) Jews throughout the world celebrate the Festival of Lights. The holiday bears this name because of the daily lighting of the chanukiah or menorah which takes place during the eight days of the festival observance. The first candle is lit before sundown Friday, Dec. 26.

Chanukah, as it is known in the Hebrew, is a post-biblical holiday which, while not possessing the sanctity of other Jewish holidays, carries, nonetheless, an important historical message.

Chanukah commemorates the difficult struggle which the Maccabees carried out against the Assyrian-Greeks during their hegemony in Palestine in the 1st century before the Common Era. The problem, of course, was that Judah and his followers had to face not only the armed might of the Syrian interloper but of strong Jewish collaborationist forces as well. The latter had been willing to reach an accommodation with the usurping power to the point where the ancient Temple of Jerusalem had been despoiled by pagan rites.

The alliance between the Assyrian-Greeks and the Jewish collaborators produced a stifling atmosphere for Jewish life as all kinds of restrictions were placed upon authentic Jewish worship practices and beliefs.

For three years the forces of Judah the Maccabee waged an insurrectionary battle against the corrupt centres of power in Jerusalem. The struggle was not an easy one as the enemy was well entrenched. Many died. Finally in the year 165 BCE the Maccabees routed the enemy and Jewish control over Jerusalem was re-established.

One of the first things the victors did was to cleanse the Great Temple of Jerusalem and remove from it all pagan contaminants and objects of defilement. The term Chanukah itself refers literally to the rededication of the Temple to the true service of God.

Two millenia have passed since that heroic epoch when Jews realized that they had to take destiny in their own hands in order to restore the national equilibrium. The message of Chanukah can be interpreted on two levels: one refers to the need for Jews as an independent nation in Israel to be ever vigilant in the task of maintaining and securing the freedom of the country in the face of those who would destroy it.

On the personal level Chanukah represents the call to all Jews to dedicate themselves to the cleansing exercise that is always necessary in the fulfilment of the religious vocation.

Refreshing move

"We reject violence, vilification and provocation of all sorts. We also condemn battles and demonstrations, conducted under the guise of safeguarding Torah values or morality, that are actually crude vehicles for achieving other purposes."

This statement of principle, signed by representatives of moderate Orthodoxy in Israel, appeared recently in the form of an advertisement in the Jerusalem Post. We find this declaration a refreshing counterpoint to the stories of ugly clashes between ultra-Orthodox and secularist extremists that dominated the headlines earlier this year.

Among the prime movers in the publication of this statement were a number of leaders of Bar-Ilan University, an Orthodox-sponsored institution where some 12,000 students — secular as well as observant — live and study together in an atmosphere of respect for Jewish tradition and for each other. The signers included Bar-Ilan's president, Michael Albeck, and 19 other prominent Israeli rabbis and educators.

Noting that "the unity of the Jewish people is in danger" and that Israel's physical as well as spiritual existence is in jeopardy, the moderate-Orthodox leaders called for dialogue between the religious and secular communities to achieve a renewed national consensus regarding the character of the Jewish state. "We must strive to reach an accord that stems from mutual respect and tolerance," they declared, adding:

"Fraternal enmity is not the way of Torah."

We applaud this forthright call for an end to violence and extremism and welcome this initiative of Israel's responsible Orthodox leaders for dialogue without recriminations that will restore peaceful coexistence and amity to the Jewish people and the Jewish state.

Innuendos that he was "fifth man"

The Rothschild controversy

THE JEWISH WORLD

By SHELDON KIRSHNER

Britain is caught up once again in a juicy spy scandal and a name that keeps cropping up is that of Lord Nathaniel Mayer Victor Rothschild.

Rothschild, of course, is a member of the legendary Jewish banking family.

The controversy swirls around the attempt by the British government to stop the publication of a book by Peter Wright, a former MI5 officer. MI5 is Britain's counter-espionage service.

Lord Rothschild

Now living in Australia, Wright said in a courtroom appearance that Rothschild had put him in touch with British journalist Chapman Pincher, with whom he cooperated on a previous book on MI5. Wright's statement prompted allegations by Labor Party MPs that Rothschild had brought the two together in order to highlight a claim by Wright that the late Sir Roger Hollis, MI5's ex-chieftain, was a Soviet mole, and to remove the suspicion that he, Rothschild, was the "fifth man" in a spy ring recruited at Cambridge University by the Soviet Union in the 1930s.

The spies in question were Kim Philby, Guy Burgess, Donald McLean and Anthony Blunt. The first three fled to the Soviet Union after being unmasked as spies, while Blunt — the keeper of the royal art collection — died in Britain after being exposed as a Soviet agent.

Rothschild, an MI5 officer during World War II, and a friend of Blunt, tried to put the matter to rest recently in a letter to the Daily Telegraph.

Rothschild, 76, said there had been innuendos in the press that he had been the "fifth man" in the Cambridge University spy network. Calling on MI5's present director-general to clear his name, he demanded that he "state publicly that (MI5) has unequivocable, repeat unequivocable evidence that I am not, and never have been, a Soviet agent."

The director-general, so far, has not complied with Rothschild's wish. It is highly unlikely that his letter will go unanswered, given the gravity of the matter and Rothschild's place in the British Establishment.

A biologist by training, Rothschild won the George Medal during the war for defusing German bombs. After his release from MI5, he pursued research in embryology, focusing on the biochemistry and physiology of egg and sperm cells. His book, *Fertilization*, described the fertilization process in vertebrates, invertebrates and plants. From 1948 to 1958, he was chairman of the British Agricultural Research Council, and from 1950 he was assistant director of research of Cambridge University's zoology department. In 1965, he was appointed research coordinator of the Royal Dutch Shell Group. Under the Conservative premiership of Edward Heath, Rothschild was head of a think tank.

Keenly interested in Israel, Rothschild was a governor of the Hebrew University of Jerusalem and the Weizmann Institute of Science in Rehovot.

Rothschild comes from a distinguished line of achievers. Lionel Nathan (1808-1879), one of his forebears, led the struggle for Jewish emancipation in Britain. Lionel Nathan took his seat in parliament in 1858 as the first professing Jew, and he helped finance the Crimean War and Britain's purchase of shares in the Suez Canal.

Lionel Nathan's eldest son, Nathaniel Mayer (1840-1915), was the first professing Jew to become a member of the House of Lords.

Another relative, Lionel Walter (1868-1937), was the recipient of the 1917 Balfour Declaration.

THOMAS JEFFERSON

A letter from Thomas Jefferson condemning prejudice toward Jews was recently auctioned off by Sotheby's. Jefferson, the third President of the U.S., served from 1801 to 1809.

He wrote it in 1818 in response to a letter he received from Mordecai Noah, an American Jewish journalist and diplomat.

After Noah sent him a copy of his speech at the consecration of Congregation Shearith Israel, Jefferson replied:

"I have read with pleasure and instruction, having learnt from it some valuable facts in Jewish history which I did not know before. Your sect by its sufferings has furnished a remarkable proof of the universal spirit of religious intolerance, inherent in every sect, disclaimed by all while feeble, and practiced by all when in power.

"Our laws have applied the only antidote to this vice, protecting our religious, as they do our civil rights by putting all on an equal footing, but more remains to be done."

Until the auction, the letter was in the possession of a private collector, Charles Rosenbloom of Pittsburgh. A copy is in the Library of Congress. It was not printed in any of the previous editions of Jefferson's letters, but it will be now.

The letter is reminiscent of a message sent by George Washington, the first President, to the Hebrew Congregation of Newport, in 1790. It read: "May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the goodwill of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid."

LEON TROTSKY

Leon Trotsky, born Lev Davidovich Bronstein, was one of the greatest leaders of the Russian Revolution. He was the Soviet Union's first foreign minister and the organizer of the vaunted Red Army. Yet today Trotsky is a non-person, to use George Orwell's famous term, in the Soviet Union. His name and contributions go unmentioned, his photographs are banned and his works are suppressed.

The Soviet authorities would not be impressed with *Trotsky (Oxford University Press, $39.95)*, a photographic biography of the man.

The photographs are supplied by David King, who has assembled the most comprehensive collection in the West of photos, posters, graphics and books on Trotsky.

The introduction is by Tamara Deutscher, the widow of Isaac Deutscher, Trotksy's foremost biographer.

The commentary is by James Ryan, an editor and writer on political subjects.

Leon Trotsky

The book, which elevates Trotksy's achievements to their rightful level, makes for interesting reading.

Trotsky was born in 1879, in the southern part of the Ukraine, to a prosperous Jewish farmer. He was assassinated in 1940, his killer having rumored to be a Stalinist agent.

Attracted to Marxism early in his life, Trotsky was arrested by czarist police in 1898 and exiled to Siberia in 1900. Using a forged passport under the name of a former jailer, Trotsky escaped and made his way to London, where he collaborated with Lenin in editing Iskra, the revolutionary journal.

Returning to Russia in 1905, he was arrested yet again. While in prison, he developed the theory of "permanent revolution." Banished to Siberia, he escaped, ending up in Vienna. During World War I, Trotksy worked as a propagandist and journalist in a variety of countries.

He went back to Russia after the overthrow of the Romanov dynasty. As foreign minister, he was a principal figure in the negotiations that resulted in the Soviet Union's separate peace with Germany. As commissar of war, he rebuilt a shattered army into a formidable fighting unit and fended off counter-revolutionary attempts to bring back the monarchy.

Trotsky came into conflict with Joseph Stalin, the general-secretary of the Communist Party after Lenin's death, and this proved to be his undoing. Trotsky was expelled from the party, then the ruling politburo and finally expelled from the Soviet Union.

In exile, he lived in several countries, railing against Stalin and his policies. Trotsky had many enemies, but even they grudgingly acknowledged his intellectual brilliance.

Trotsky, as may be imagined, is a sympathetic account of a fervent revolutionary. And the photographs and graphics are, for the most part, gripping.

A fine coffeetable book.

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Opinion

Prague cemetery points eerily to the past

Guards, siddurs, VOA among Europe incongruities

BEN KAYFETZ, former director of the Joint Community Relations Committee of Canadian Jewish Congress and his wife recently spent some time in Europe, splitting their time between the Low Countries (Belgium and Holland) and the two capitals of Budapest and Prague.

Since the period coincided with the High Holidays period, Mr. and Mrs. Kayfetz spent each holiday in a different city — "sampling the spiritual wares, as it were..."

Ben's report from Europe follows.

Tombstone of the Maharal (left) dominates this view of Prague's old Jewish cemetery.

I was in Antwerp on Shabbes Shuva, the Sabbath after Rosh Hashanah. I had forgotten the address of the synagogue I had been to three years before but I knew that if I stayed close to the diamond centre on Pelikann St. I could not go wrong, even if all the shops were tightly shut. I soon caught sight of a young woman, a tichl on her head and a child in tow. This was my cue — to follow her. And of course she led me directly to a synagogue.

But it was no ordinary synagogue — I had fallen among the Belzer chassidim. As I entered (unchallenged by the two Belgian army guards at the door) I was greeted by two wide-eyed little boys with payess, whispering to each other and eyeing the strange visitor.

My abiding impression of the whole scene was the little boys. Vaulting over the seats, leaping through the aisles, juggling between the rows — they were under one's feet, over one's seat everywhere...all in the spirit of pure boyish mischief, and they all looked as though they had sprung straight from the pre-war photographs of Roman Vishniac. And — secular Yiddishists, please note — they all spoke Yiddish.

The adult worshippers were all clad in regulation chassidic attire, with shtraiml socks and caftan and I received two offers to be a dinner guest for the Sabbath.

It was truly Jewish Eastern Europe of yore, alive and well, but transferred bodily to the heart of Western Europe.

The Day of Atonement was spent in Brussels in that city's large communal synagogue on the Rue De La Regence in the neighborhood of many royal and governmental buildings. There were armed Belgian army guards bristling with guns posted for two blocks around but here, too, I walked in unchallenged. Various young people inside were wearing Jewish community security volunteer badges.

The Brussels main synagogue reminded me of Toronto's large downtown congregations on Spadina Ave. and Cecil St. as they were in the 1930s and 1940s on the High Holidays. A heavy turnout but without the devotion I had seen in the Antwerp chevra.

In Budapest I attended the Dohany St. synagogue on the second day of Succoth. This imposing structure is the largest synagogue in all Europe though there were a bare 75 or so there that day divided equally between men and women. One can see that this was built at a time when Budapest's Jews were rich in both numbers and material wealth (the malicious ill-wishers dubbed it "Judapest"). There was a choir and an organ and an aron-kodesh that was not a mere cabinet but a stand-up chamber with an electronically controlled door (clearly not Orthodox, though quite traditional in most other matters). The two-tiered balconies were reminiscent of European opera houses.

I picked up a prayer book on a vacant seat and was astonished to see that though in mint condition it was printed in Vienna in 1862! The book was "according to the custom of the Jews of Poland, Moravia, Bohemia and Hungary." It carried a translation into German — but it was German transliterated into Hebrew letters — and not the standard Hebrew letters but an obsolete type face known to printers as Weiberteitsch.

Back in 1862 the Jews of the old Austro-Hungarian Empire were still unfamiliar with the Latin alphabet and were at home only in Hebrew type. Very prominent was the prayer for the royal-imperial Hapsburg family: Franz Josef, Elizabeth and their son Rudolph.

I saw no succah and the service — even with the cantor's festive Hallel — was over at 11 a.m. I understand, however, that Budapest has more than 20 functioning synagogues as Rabbi Irwin Witty saw earlier this season. And I did see "modern" siddurim with Magyar translation.

While waiting in the square outside the Dohany shul for my wife to join me after the service, three curious tourists, two of whom identified themselves as coming from Tallin in Soviet Estonia, addressed me in German asking if the synagogue was open and could they find it open tomorrow. I replied in my best German that today was a festtag, that there had been a gottesdienst but it was over and that I could give them no further information. They seemed quite disappointed at not gaining admission.

I had taken them for Germans or Estonians but it soon emerged that they were Jews from Estonia and our carefully enunciated Hochdeutsch gave way to mammeloshen. The third person was a woman from Moscow who was in Budapest "on duty." By now my wife had joined us and asked how many Jews were living in Tallin. "Not many," was the reply. Di deitchen hobendokh alle oisgeharget (The Germans killed them all).

To me the significance of this experience was that here were three Jews living in the Soviet Union who were starved for Jewish content and Jewish contact. Knowing it was yom tov they were hoping to find it in the synagogue.

* * *

I had heard and read much of the old Jewish graveyard in Prague but none of it prepared me for the sheer shock of astonishment that overtakes the visitor on stepping into this jungle of tombstones. Erect, bent, twisted, piled helter-skelter — but none upset or overturned — they stand thick as trees in a densely-wooded forest, some illegible with the erosion of centuries, others equally old but fully readable — they are a fascinating trove for the social historian, the archeologist and the archivist. These stones link us directly with the past of the Middle Ages, the era of the Crusades, the time of the walled and locked ghetto when Jews had to live, marry, procreate and bury their dead — all within the confines of a fixed, non-expandable space.

Many words occur to describe the sight — especially when the trees cast their shadow on the tombstones — eerie, mystic, ghostly, otherworldly, weird — but all are hopelessly inadequate to record the effect.

The tombstones and crypts have every inch of space so totally covered with Hebrew inscription — encomiums of the dead — that it is next to impossible for the casual visitor to isolate the essential data, i.e. the name and date of death of the "occupant." The fashion, apparently, was to heap praises on the dead and tell his whole story. What we did decipher here and there were such heimishe and unromantic female names as Hinda and Gnendel, names characteristic of Ashkenazic social history.

A tradition survives in my wife's family that they stem from the maharal of Prague, the noted rabbinical figure whose legendary "creation" of the Golem has outshone his more real and more solid scholarly achievements. Our first assignment, therefore, was to find his tomb. We were drawn to a crypt which from its location and size seemed significant. The little pebbles placed on top of the crypt convinced my wife that this crypt was that of her illustrious ancestor and raising our head we saw it confirmed by a metal plaque on the cemetery wall indicating the name of Jehuda Loew ben Bezalel, died 1609.

In a nearby crypt paper "kvitlakh" bits of note paper had been stuck in the cracks or anchored by pebbles. We took the trouble to peek into these. Several had the usual wish for "gesund." One, however, had a specific request. It read in French, "Je veux passer mes examens." We wonder if the petition found an effective intercessor?

It was Shemini Atzeret and I davened at the Alt-nei (Old-new) Synagogue, a structure dating from 1270 which has outlasted all the other synagogue structures both in and outside of the old Prague ghetto that were built in the centuries that followed. The others are now museums but the Alt-nei (the Staranova in Czech) is open and functioning as a house of worship though the others must have held improved facilities and conveniences. It occurred to me — was this the oldest functioning synagogue in Europe — possibly in all the world?

The small number of middle-aged and elderly worshippers were outnumbered by a group of visiting Americans from Philadelphia traveling on a UJA mission who took up all the available aliyas to the Torah.

Davening in the Alt-Nei was at the same time an inspiring and a depressing experience. Inspiring, to think of the centuries of mispallelim who had chanted the same tfillos in their prayer shawls despite Crusader, evil decree, banishment and ghetto repression; depressing, to contemplate that the government is patiently tolerating this minyan waiting for the inevitable process of attrition to take its toll so that another branch of the State Jewish Museum can be opened.

Here, too, the prayer book that lay on the seat beside me and which I picked up, was from the last century, though this siddur was of a more "recent" vintage, dating back a mere 104 years, its year of publication being 1882. But this prayer book was a local product having been published by the Verlag of Jakob Brandeis in Prague. (The family of the distinguished American jurist of that surname stemmed from Bohemia — could there be a link here?) In the 20 years that had elapsed since the Vienna-published book I had seen in Budapest first appeared, the translation no longer needed to be in Weiberteitsch characters but was in proper German Gothic — acculturation had had its effect.

And just like in the other siddur there was a full page devoted to the prayer for the health and welfare of Franz Josef, his imperial consort, Elizabeth and an entire page was given up to the Crown Prince Rudolph. Alas, there was to be no divine intercession: Elizabeth was to be assassinated and in 1889 Rudolph was to die tragically by his own hand in the love-tryst at Mayerling!

I found it amusing and ironic — that in these two Communist-ruled states there were still prayer books in use that earnestly asked for Divine Guidance and concern for imperial monarchs, long dead.

* * *

What we had read and been told about Hungary and Budapest in particular we found to be true. The produce markets are filled with fresh vegetables and food on sale. There seem to be more consumer goods available. But there is a special contrast that stared us in the face about the two cities.

In Budapest we saw very few Communist slogans or propaganda posters. In Prague there was little else in the shop windows but posters proclaiming the coming celebration of 69 years since the glorious October Revolution in Russia. Though we saw no Russian troopers, these placards and the ubiquitous busts and portraits of Lenin made the Soviet presence very tangible.

In Prague as in Moscow and Leningrad every butcher shop, every grocer, every pharmacy and optometrist's studio carries an identical overhead sign outside indicating the nature of the outlet or service, generally consisting of one or two simple words: Pharmacy, Meat Market, etc. Not only is every sign identical for each type of shop but its style of lettering is the same. As a result should a visitor get lost he or she would be hard pressed to describe the locale, as all stores look alike.

In Budapest it was our impression that an effort had been made to retain the former name, e.g. Magda's Millinery, Geza's Sausages, The Danube Restaurant etc. In all likelihood these shops too, are nationalized — except for the small 1-person boutiques — but the outward impact of massive regimentation and the abiding monotony has at least psychologically been abated.

On a Friday afternoon an English-language newscast came on over our hotel radio in Prague. This was no surprise to us as there are various services of this type that the authorities lay on for foreign tourists. But, as we listened, this broadcast seemed free of the usual pro-Soviet twists and nuances — it actually sounded objective. What to make of it? We heard a reference to the initials VOA. But these letters conveyed no immediate meaning for us. Finally, at the end of the newscast the sign-off identified the program as the Voice of America indicating it would now go over to the Czech language!

The Voice of America over our Prague hotel room wireless which is meant to be strictly controlled to block out such heretical messages! How did it penetrate the barrier? Or was there sabotage somewhere along the circuit?

The answer still eludes us.

* * *

Some personal encounters: running into External Affairs Minister Joe Clark in the Grand' Place of Brussels; seeing Toronto economics professor Abe Rotstein in the Prague Jewish Museum.

Arms sales an unpleasant necessity

By
NECHEMIA MEYERS

JERUSALEM —

As someone who grew up in a period when it was still customary to speak of arms exporters as "merchants of death," it is distressing to live in a country that is better known for its sales of machineguns and missiles than its merchandising of tractors and tomatoes.

Indeed, reports in the international press, particularly after the Iran imbroglio, make it seem that Israel is one of the world's leading arms exporters, which is far from the truth. According to a recent article by Prof. Aharon Klieman of the Jaffee Center for Strategic Studies at Tel Aviv University, Israel ranks between 7th and 12th, probably far closer to the latter than the former. This leaves her well behind the U.S., the USSR and a good number of countries in Western Europe. But truth to be told, on a per capita basis, Israel comes tops of the list.

This dubious honor is a result of developments which began in the mid-60s when the French, for many years the main suppliers of sophisticated weapons to the Israel Defence Forces, slapped an arms embargo on this country. It then became crystal clear that Israel had to strive for a maximum degree of independence in weapons supply, and if she was to produce her own, she also had to find export markets.

Local moralists, particularly on the left, reluctantly agree that Israel must produce and sell weapons, but argue that they should only be sold to "politically acceptable" regimes. That high-minded approach, abjured by other arms exporters, would cut off Israeli sales to junta-ruled nations in Latin America and Africa, leaving almost only the Western democracies, which seldom buy arms from this country because they produce their own.

Problems may arise even in regard to nations with democratic regimes. Israel's very first arms scandal, which nearly brought down the government, was over the sales of mortars to the Federal German Republic in 1959.

Sometimes Israel hopes not only to earn dollars, but also to create political links, through arms transactions. Occasionally, as in the case of Zaire, this latter aim is achieved. More often, as with India and the Christian Phalangists in Lebanon, it is not. In fact, the Phalangists have reportedly turned over some of their Israeli-supplied weapons to the PLO because they fear the Shiites, now locked in battle with the PLO, more than they fear Arafat.

This mishap and similar ones elsewhere in the Middle East, as well as TV shots of Chile's Pinochet and other Third World despots being guarded by troops clutching Israeli submachineguns, have brought yet another wave of demands for a re-examination of military exports.

Opinion

Treated as "catastrophe for Jews and non-Jews alike"

New Canadian textbook examines Holocaust

By
SHELDON KIRSHNER

TORONTO —

Standard history textbooks in Canadian high schools treat the Holocaust only in passing as an event within the context of World War II. But a new textbook by two Toronto teachers examines the Holocaust as a calamity in its own right.

Nazi Germany, published by Harcourt Brace Jovanovich, is by Allan Hux and Frederick Jarman. Part of a series entitled Experiencing History, *Nazi Germany* explains the Holocaust through the development of national socialism and anti-semitism in Germany from 1914 onward.

Both Hux and Jarman are history department heads in the Toronto Board of Education. Hux, who is of German descent, teaches at Danforth Tech, while Jarman, a Protestant, teaches at Central High School of Commerce.

The schools which employ them have practically no Jewish students.

Hux and Jarman, who are part of the postwar generation, dedicate their book "to the witnesses of the Holocaust." In writing the 120-page text, they approached the Holocaust with the view that it was not just another event in the litany of atrocities committed in the course of the war, but a veritable castrophe, for Jews and non-Jews alike.

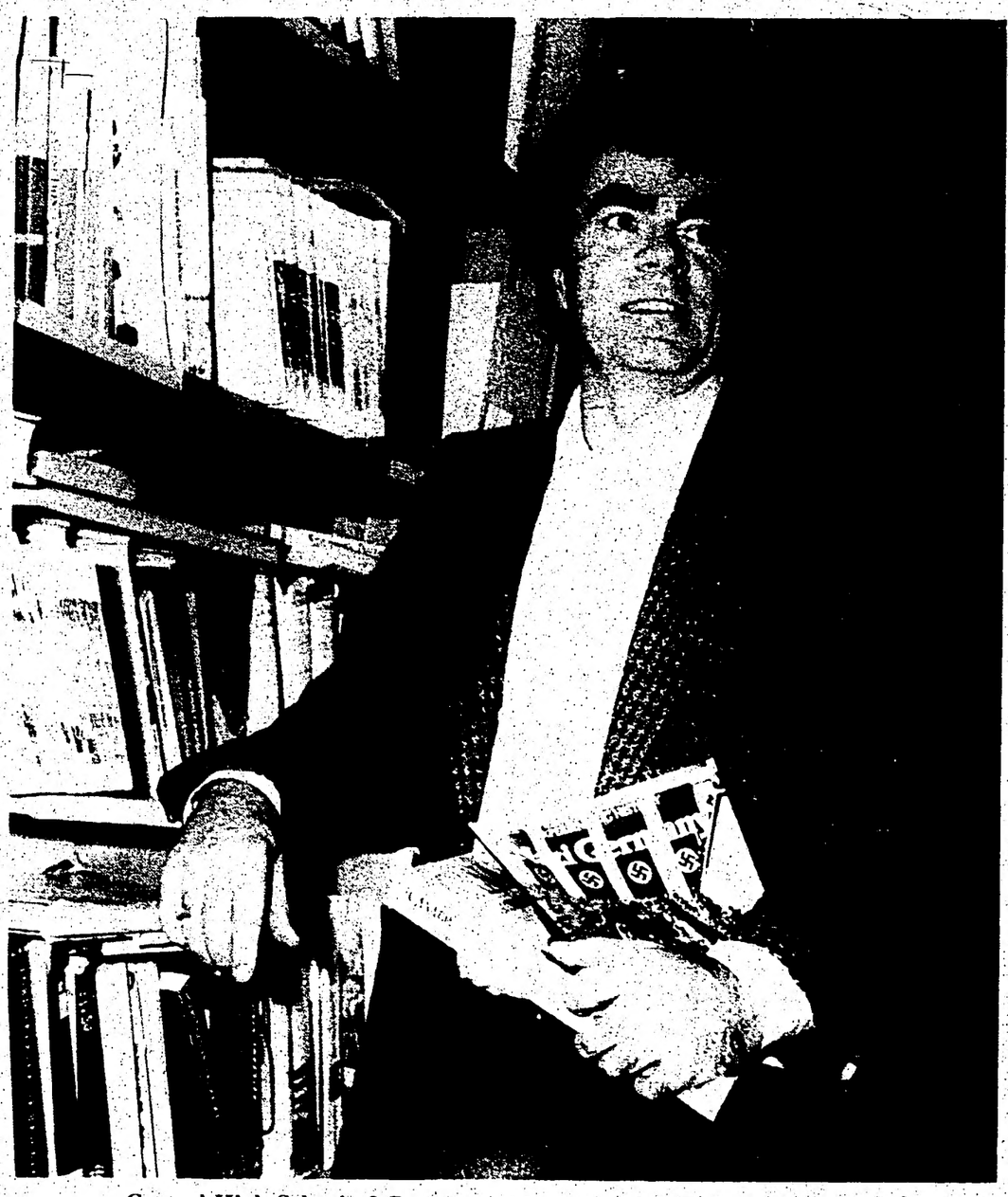
In traditional Canadian history books, the Holocaust is like a blur, passed over quickly, and not perceived as a separate learning unit. The term "Holocaust," coined by Nobel Prize novelist Elie Wiesel, is not even necessarily used to identify the process which resulted in the deaths of some 6 million European Jews, Jarman explained.

Another problem with standard texts is that they lack personal documents to enable students to identify with the victims and the survivors, noted Jarman, a 41-year-old ex-Montrealer.

Nazi Germany, which was two years in the making, analyzes Nazism and the Holocaust on a rather systematic basis.

Chapter one acquaints a student with the military, political and economic events that led to the dissolution of the ill-fated Weimar Republic. Chapter two profiles Adolf Hitler. Chapter three examines the Nazis' drive to power. Chapter four is an analysis of Nazi ideology, propaganda and practice. Chapter five looks at Germany's militarization and geographical aggrandizement. Chapter six deals with the war until Germany's defeat in 1945. Chapter seven focuses exclusively on the Holocaust.

The epilogue proceeds to the 1946 Nuremberg Trials.



Central High School of Commerce history teacher Frederick Jarman.

Every chapter contains documents which bring the era alive, as well as assignments for the student to complete.

Among the documents found in the chapter on the Holocaust are excerpts from *The Holocaust Kingdom* by Alexander Donat, *A Memoir of Auschwitz* by Isabella Leitner, *Final Journey: The Fate of the Jews in Nazi Europe* by Martin Gilbert, *The War Against the Jews* by Lucy Dawidowicz and *Rescue in Denmark* by Harold Flender.

Further on, there is a map of Europe with the number of Jews killed in each Nazi-occupied country. Opposite that page is a detailed chart comparing the pre-war Jewish population in Europe with the number and percentage of Jews massacred in the Holocaust.

Students are expected to answer questions like: How did the Nazis treat the Jews once World War II began? Why did the Nazis build death camps? What often determined whether or not Jews would be murdered immediately? What form of resistance did the Jews use to fight the Nazis? What other groups of people were murdered on a massive scale by the Nazis?

Jarman hopes that, in answering such questions, students will draw certain conclusions. As he put it: "Ordinary people had it in them to persecute their fellow citizens. This can happen in any society, and not only to Jews. In our book, we're trying to promote the idea of a more tolerant society where people can be treated as equals."

The "role playing" used in the other books in Experiencing History, *The Russian Revolution*, *The French Revolution* and *The Cold War*, has been all but abandoned in *Nazi Germany*. "To ask students to assume roles in this particular period is considered inappropriate and potentially dangerous," the authors write in their forward.

According to Jarman, *Nazi Germany* is the only textbook in North America that he knows of where the Third Reich is fully integrated with the Holocaust. "There is a progression of information," he said in an interview in his classroom one recent afternoon. "We don't treat Nazi Germany and the Holocaust separately. They can't be if you're going to get a well-developed view."

Although *Nazi Germany* is already being used by some teachers, the book is still waiting for an official stamp of approval from the Ontario ministry of education. Jarman expects this to happen next month. He doubts that the government will reject it. "Ministry officials are very sensitive to the Holocaust," he says.

If there are objections, they will probably turn on the graphic black-and-white photographs. They are clearly horrific, showing crematoria and corpses stacked like cordwood, but that is the point of the exercise, says Jarman.

Nazi Germany, which may well be issued in the U.S., is designed for senior high school students in grades 12 and 13. But grade 9 and 10 students can use it on a selective basis, he points out.

Eight thousand copies have been printed, and Jarman hopes it will be bought by school boards all over Ontario and across Canada. By current standards, it is astonishingly inexpensive: only $4.95.

Jarman, co-author with Hux of a general Canadian history textbook, *Canada: A Growing Concern*, has long been aware of the significance of the Holocaust.

He was raised in Cote St. Luc, a Montreal suburb with a proportionately high Jewish population, and all his friends were Jewish. He grew up with a deep awareness of the Holocaust. "I was always aware of the feelings, of the sense of horror, of the trauma, without really fully understanding it," he says.

After graduating from Monkland High School, he took a BA at Concordia University (formerly Sir George Williams) and then obtained a Master of Education degree from the Univerity of Toronto.

Jarman started his high school teaching career in Renfrew, a town 60 miles from Ottawa. He discovered that his students were familiar with the destruction of European Jewry, but only as a fact, not as a "human experience."

In the late 1970s and early 1980s, Jarman himself became still more conscious of the war years as a flood of Holocaust memoirs reached the marketplace. His consciousness was further heightened by encounters he (and his students) had with Holocaust survivors at seminars sponsored by the Holocaust Remembrance Committee of the Canadian Jewish Congress.

Jarman (and Hux) were "horrified" by the 1985 trials of Holocaust deniers Ernst Zundel and Jim Keegstra. Jarman was particularly offended by Keegstra, who, as a history teacher, filled his students' minds with blood-curdling visions of international Jewish conspiracies.

In Jarman's considered opinion, Canadian educators can combat racists like Keegstra if they expose students sufficiently to the Holocaust. Right now, he says, "there isn't enough (Holocaust) material around" for teachers and students to consult.

But with the publication of *Nazi Germany*, they now know where to look to begin to educate themselves.

But stargazing a good business

Israeli astrologers are no prophets

By
CARL ALPERT

JERUSALEM —

According to Jewish lore, the power of prophecy was taken away from mankind after the destruction of the Temple. The mantle seems to have been picked up by the astrologers, however, and they are at it every year, predicting what is apt to happen during the coming twelve months. The year 1986 was supposed to have been particularly crucial for Israel because the planet Venus, which dominates Israel's birth chart, was this year negatively influenced by Neptune and Saturn — or so the stargazers informed us.

One year ago we carefully collected all the predictions made here, and now trot them out for review and for a comparison between the forecast, and what actually occurred. More than half a dozen soothsayers went on record last year. How well did they do?

Ruth Eli, a familiar figure in these circles, was quite certain: the economic situation in Israel would get worse, there would be a major national epidemic, perhaps the flu, and the rotation of the government would not take place. Wrong on all these counts.

Elizur Kadoshi foresaw the discovery of large oil deposits near a big Israel city. Halvai! Something tragic was supposed to happen to King Hussein in May-June; in August-September, Mubarak was apt to have been assassinated. Syria was supposed to have an uprising in March. This year Iran defeated Iraq, and Israel's relationship with the USSR improved somewhat — or so Kadoshi "knew."

Miryam Spektor's heavenly charts indicated a year of bad pollution, epidemics, increase in crime and corruption and financial scandals. There was indeed a degree of all. It was to be a bad year for Israeli science, sports and music. An event causing national mourning was to have occurred in the fall. The only good thing was that tourism would pick up (!). Rotation in the government would not take place, and Shamir would not become Prime Minister. This was to have been a stormy political year, with the parties unable to agree on anything.

Miryam Binyamini: Peres would not give up the premiership, and his stubbornness would lead the country to the verge of catastrophe. The U.S. would stop providing economic help, and the country would face a series of economic collapses. Mubarak was to lose control in Egypt between March and May. At home the hospitals would solve many of their problems by raising funds abroad. Nobody seems to have foreseen the disastrous and prolonged strike of the nurses.

Three-quarters of country's soothsayers are women

Marilyn Ben Moshe (three quarters of the augurers are women) read in the stars that the country's economic difficulties would last for two more years. The borders would heat up, and something big, militarily, was to happen.

Another woman, who took a different tack, predicted the country was edging toward prosperity, growth and general wellbeing, but she must have been so unsure of herself that she refused to give her name.

Ilan Pecker, one of the best known "experts," predicted that runaway inflation would continue, soaring to new heights. The national unity government would break down, rotation would not take place, and either elections would be held, or a narrow party administration would be set up.

There is much more, along similar lines, with here and there a successful guess. Pecker's stars told him that the confrontation between the religious and the secularists would enter a period of violence. Spektor and Binyamini both warned that Modai would be in trouble, and perhaps not able to hold his seat in the cabinet. Yet both also saw Motta Gur emerging as a great new leading political figure. As a matter of fact, he withdrew temporarily from politics because he said he could not serve under Shamir.

With such a bad record — and it is the same every year — why do they do it? For one thing, they expect people to forget what they had prophesied, and when they review their own records, they point out only where they were successful and it sounds good.

Astrology is a business (or a profession) in Israel. Ilan Pecker is available for personal and business consultations. His fee, for a 1-year forecast, is 350 shekels. Moshe Maisel offers his services for only 80 shekels — half a year forecast, 50 shekels. From all reports, they all do well. After all, who among us, even if he poohpoohs astrology does not now and then take a peek at the horoscope columns, and is often surprised by the extent to which the ambiguous platitudes actually apply to him!

You, too, can be a successful astrologer even without resort to the star charts. Any guess stands a 50-50 chance of success to begin with. About 30% more would be based on some common sense and knowledge of the situation, so that any intelligent person should have a 70-80% record of successful predictions. Try it — but remember, we'll be checking up on you next year.

Opinion

Piety in the heartland

"Amcho"—not big shots—gave us Chanukah

By
J. B. SALSBERG

At last the happy holiday of Chanukah has returned to us once again! And it arrives not one day too soon.

In my view Chanukah is one of the most underrated of all our holidays. If it had not been for the victory that Chanukah celebrates we might have ceased to exist as a distinct nation with its own religion, culture and history. So, hurrah for the Maccabees who led our ancestors to the victory that we celebrate during the Chanukah week!

J. B. Salsberg

Hurrah, also, for Chanukah because without it our Jewish children here would be an unhappy, deprived and depressed lot in the face of the inescapable hoopla of the commercialized Christmas with its Santa Clauses and gifts, gifts, gifts.

But our own good old Chanukah arrives, like Superman, just in time; just in the midst of the Christmas fever and, lo and behold, our Jewish children have it all over their non-Jewish friends.

"They" get gifts, so do we! But while they get gifts only once we get Chanukah gelt every night for a whole week! "They" sing carols one night while we sing "Oh, Chanukah, Chanukah, a yontef a sheyner" every evening for a whole week! "They" light candles one evening while we light Chanukah candles a whole week.

So, hoorah for Chanukah! It couldn't come at a better time of the year! If it hadn't been for Chanukah we would have had to invent one just like it.

However, (have you ever heard of a Jewish story without an "however?") so; **however,** there is an aspect to our Chanukah story that has troubled me for many years. It is my strongly-held belief that a major hero in the war against a cruel enemy was never sufficiently recognized and was never given due credit. I think that the time has come to correct that historic injustice.

I suggest that next only to Mattathias, the small-town senior Cohen, and his five glorious sons, that next to them, the hero of the successful war was **"Amcho."** Yes, Amcho and not the big shots, the so-called upper classes of Jerusalem.

(Amcho means "Thy people," as in prayer, or, in common usage, it means **the common people, the ordinary, working folk on the land or in the towns.**))

Have I aroused your curiosity? Good. Please follow me attentively and it will all become crystal clear. Here we go:

First: The Chanukah event took place approximately 2,146 years ago. Ancient Israel was then under the cruel rule of the Greco-Syrian king Antiochus. While the Romans sought to subjugate Israel, to destroy Jewish statehood, to rob and plunder the people and take many of them as slaves, the wily Greek-Syrian empire followed a different policy to achieve its objectives.

Second: Antiochus' line was a tricky one. He said: It's OK, my Jewish friends, for you to stay where you are and to carry on as usual but you have to accept our rule and you must cease to follow your religion, culture and laws. Become like us; speak Greek, accept our Greek gods, introduce the Greek way of life (sports, etc.) and become part of Hellenic (Greek) culture.

That evil plan meant national, cultural and religious suicide. No self-respecting Jew could accept it. But there were also many "Quislings" among the Jews, especially among the upper-classes of Jerusalem.

Those Jewish Hellenizers began to speak Greek, to engage in Greek sports, to dress like the Greeks and to bow to Greek idols in public.

Now, a very important question: Why didn't the revolt against the cruel oppressors start in Jerusalem, the capital, rather than in the small town of Modin, where the aged local priest, Mattathias, the Hasmonean, served? Because the local chief Cohen and his five sons were close to the people they served; mainly pious small farmers and tradesmen who were determined to resist the enemy.

Thus it happened that when an Antiochus official came to Modin where he erected an altar to the Greek idol, Zeus, and asked Mattathias to come forward and conduct a heathen service that the local High Priest refused. When one Jew did step forward to bow to the idol Mattathias slew him before the eyes of all the people and the revolt was on.

The local communities gave shelter to Mattathias and his sons; they hid the heroic priestly family in the caves of the neighborhood; they carried forth the message to form dedicated guerilla units to join in the holy war against the enemy.

When Mattathias' son, Judah the Maccabee (the Hammer), took over command of the growing army of guerrillas one year after the Modin defiance, the harassing war against the hated enemy really got under way. It climaxed in total victory when the Maccabees drove the enemy out of Jerusalem and they entered triumphantly into the Holy Temple.

The rest, as they say, is history.

Happy Chanukah! And remember Amcho!

LETTERS TO THE EDITOR

Letters are welcome if they are in English or French, no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters, which must bear the sender's address, phone number and handwritten signature.

* * *

GODS MADE THEM MAD

The Soviet Red Army is rampaging through Afghanistan, killing and maiming children and driving millions of innocents out of their country.

The Soviet air force is flying long-range bombers, armed with air-launched, nuclear cruise missiles, 125 miles off Canada's coast.

Meanwhile, the Liberal Party of Canada has passed resolutions to ban the testing of U.S. unarmed air-launched cruise missiles in Canada and declaring our country a "nuclear weapons free zone." (This, incidentally, would force Canada to withdraw from NATO and desert our traditional allies if it were ever adopted as policy.)

It's a pity the Afghans didn't think of declaring their country a "Soviet Red Army-free zone."

What can one say about the Liberals' — and the NDP's — foreign and defence policies?

Those whom the gods would destroy, they first make mad.

David Somerville
President
National Citizens Coalition
Toronto

* * *

MITZVAH APPRECIATED

We recognize the importance of alerting our community about forthcoming Soviet Jewry events; however, budgetary restrictions inhibit our committee from advertising extensively in the Canadian Jewish News.

To the anonymous benefactor who submitted our "Refusenik Roll Call" flyer for International Human Rights Day on Dec. 10, and paid for the ad, we are most grateful.

Let us pray that *Mitzvot* of this nature will result in saving Jewish lives.

Wendy Litwack
Marsha Slavens
Co-Chairmen
Committee for Soviet Jewry
Canadian Jewish Congress
Toronto

* * *

WANTED: FIVE SHUL "ANGELS"

At Rosh Hashanah, a photo of three outdoor toilets perched in front of the Beach Hebrew Institute Synagogue appeared in The Canadian Jewish News. It was an odd sight, but there was a reason:

After heavy fall rains, the basement of the little Toronto shul was flooded and the facilities could not be used.

It will cost $25,000 for repairs, and until the congregation can raise that amount, the "decorations" must remain, though they are now at the side of the building (still outdoors, however).

The Beach shul is a special place operating on an unbelievably small budget.

It is also a historic building. There is no rabbi, and services are led by a volunteer from the congregation who assists faithfully on a regular basis.

The president is a man who seems to be everywhere at once, buying latkes for the Chanukah party, turning on the heat for the youngsters attending religious school, scrounging items for the bazaar.

And, perhaps most important, no one is ever turned away from a service, even on the High Holidays when everyone, member or not, is welcome.

For Kol Nidre, people just appear, filling the tiny shtibel almost to bulging, and spilling over down the outside steps, straining to listen.

Here, on the edge of Lake Ontario, near Kew Beach, the spark of Judaism is nurtured.

Perhaps somewhere out there are some angels who would like to do something for such a place. How about five angels with $5,000 each, or a lot of angels with smaller amounts?

Contributions can be sent to Arie Nerman, president, Beach Hebrew Institute Synagogue, 109 Kenilworth Ave., Toronto M4L 3S4.

Miriam Chinsky
Toronto

* * *

WE DONE HER WRONG

You done Pola wrong.

I refer to the caption in your Dec. 4 Letters column under the photo of film director Ernst Lubitsch with silent film star Pola Negri. It said inaccurately that Negri was Jewish and was actually born Goodman in Brooklyn.

Actually, according to her autobiography, *Memoirs Of A Star*, she was born Apolonia Chalupiec to a Catholic family near Warsaw, Poland.

Richard Tyndor
Toronto

Editor's note: You're right. We goofed: The caption writer confused Pola with the equally exotic silent screen siren, Theda Bara, who was born Theodosia Goodman in Brooklyn.

* * *

PLEA FOR JEWISH UNITY

As committed Jews and professional social workers, we are struck by the depth of feeling expressed in the Dec. 4 advertisement placed by the United Torah Coalition.

The ad posed and then answered the question raised by Rabbi Dow Marmur, president of Kadima-Canadian Council of Reform Zionists: **"Do Orthodox institutions really 'destroy the fabric of Israeli society?' "**

Although we take issue with the implied castigation of Rabbi Marmur and the interpretation of statements attributed to him, we feel that such comments and the advertised response should serve as a challenge to all Jews, irrespective of our denominational affiliation.

The identification of a conflict or disagreement is the first step toward addressing the issues that underlie them.

We can choose to sit passively and sustain a status quo, or we can deliberately take up the mantle of adult Jewish responsibility and begin to discuss these conflictual matters among ourselves.

As Jews, as members of one people, we may not all share the same ideology or world view. We do, however, share in common the skills and, hopefully, the sense of responsibility to begin to challenge ourselves by choosing to discuss our differences in a concerted effort of dialogue.

In challenging ourselves, we open a window of opportunity. We foster a noble cause, that of Jewish unity.

Jack S. Kugelmass
Nathan H. Gilbert
Toronto

* * *

Tony Aspler writes that he loves elegant wines and the elegant contents of The Elegant Life.

TONGUE IN TWO CHEEKS

Re Frank Rasky's witty wine article in your elegant new Elegant Life magazine headed: "Just remember, a Bordeaux is not a house of ill repute":

Your readers must be lovers of good wine, because Rasky's references to my two new books, *The Wine Lover Dines* and *Tony Aspler's International Guide To Wine*, enjoyed a brisk boost in sales after his article appeared.

In return, I offer you the following story about wine tasting.

Not long before he died at the age of 91, Andre Simon, the internationally renowned wine critic, was put to the test by a couple of wily friends.

They handed him a glass into which they had poured both Chateau Mouton Rothschild 1928 and Chateau Mouton Rothschild 1929. Then they challenged him to identify its contents.

Smart Simon swirled it around on his tongue, swallowed it, and smiled.

He pointed to his left cheek and said: "Chateau Mouton Rothschild 1928."

Then he pointed to his right cheek: "Chateau Mouton Rothschild 1929."

Believe me, my tongue is not in two cheeks when I compliment you on the contents of your splendid new magazine.

Tony Aspler
Toronto

* * *

ARTICLE GOOD, ERRORS NOT

The Nov. 27 article by Janice Arnold ("Canadian Reform movement's frustrations show") is a sensitive and fair presentation of events at the biennial convention of the Canadian Council of Liberal Congregations and the national convention of Kadima: Canadian Council of Reform Zionists.

However, I would like to set the record straight regarding two statements attributed to me:

1. In regard to my experience with the CZF, I'm quoted as saying, "I could be seen but was not to talk much nor to expect any results."

2. A statement in regard to the WZO quotes me: "Israelis themselves understand that there are not really equal rights for minorities. Only if you have political power, will you be listened to."

Neither of these statements was made by me.

Also, the statement attributed to Arthur Grant at the national convention of Kadima was not made by him.

Since the article was well done, I think it important to correct these errors.

Rabbi Michael S. Stroh
Temple Har Zion
Toronto

* * *

REFUGEE SHIP EXPLOSION

Re David Birkan's Nov. 27 Diary of a People column about the 1940 explosion in Haifa Bay of the deportation ship Patria carrying 259 Jews fleeing the Nazis in Central Europe:

Since I was quoted in the article, I'd like to correct a small error:

The vessels which had to bring about 2,500 Jews from Vienna and Bratislava to the seaport of Tulcea in the Danube delta were four excursion river boats named Melk, Helios, Uranus and Schonbrunn.

On their way back — from Tulcea to Vienna — these boats had to bring German nationals from Bessarabia to Germany, and Jews had to pay for both ways of the voyage.

Jewish refugees continued from Tulcea their voyage on three ramshackle Greek freighters which had outlived their usefulness, and were now fitted with Panamanian flags and new names, Milos, Atlantic and Pacific.

Henry Fantl
Toronto

World-National

Includes Kerzner chair in accounting

Yeshiva University launches school of business

NEW YORK (JTA) — The Sy Syms School of Business, the first business school in the Western hemisphere under Jewish auspices, was inaugurated by Yeshiva University recently at its national centennial Chanukah convocation and dinner here.

The school was made possible by gifts, now totaling $12 million, from Sy Syms, chairman and chief operating officer of Syms Corp. and other donors.

It was also announced at the dinner, which honored 110 benefactors of Yeshiva University, that the institution's century campaign has exceeded its goal by $100 million and that a new campaign for the future, recently initiated for the university's Albert Einstein College of Medicine, has already drawn more than $40 million in gifts and pledges.

Syms, a member of the university's board of trustees and chairman of the board's development committee, served as dinner chairman. The new business school that bears his name was created in response to increased student interest in business education. More than 25% of Yeshiva University graduates last year majored in business, economics, accounting and computer science.

It was announced that the school's administrative offices will be housed in Belfer Hall, on the main campus in Washington Heights, Manhattan. Graduates will receive BSc degrees. The university is now searching for a dean.

The Kerzner Chair in accounting and the Kukin chair in business law were endowed by **Joseph Kerzner of Toronto** and Dr. Ira Kukin of West Orange, NJ, respectively.

Kerzner is president of Kerzner Properties Inc., developers of shopping centres throughout Canada.

Kukin, a member of the university board of trustees, is founder and chairman of Apollo Technologies International Corp.

The Gershon and Merle Stern chair in banking and finance was established by the Sterns, residents of Montreal. Stern is president of the Canadian Friends of Yeshiva University and president of Montrose Builders Ltd. and Eastern Canada Shopping Centres in Montreal.

Israel battling Asian flu

TEL AVIV (JTA) — Israel is battling an epidemic of Asian flu which claimed 89 lives during the second half of November according to the health ministry's epidemiology department. The viral strain is of the Singapore or Taiwan variety, a mutation of a type prevalent in the 1950s.

Young children and elderly people are the most susceptible, according to the health ministry, the former because they were not exposed to the previous onslaught. The elderly are a high risk group because they are more likely to be suffering from chronic respiratory problems, diabetes, heart or kidney disease, cancer or suppressed immune response.

The deaths, 40 in the third week of November and 49 in the last week, were from complications arising from the flu, health ministry sources reported. While the ministry has declined to describe the problem as a "real epidemic," hospitals report that last week alone as many as 300 people a day sought medical attention for the illness.

The ministry prepared vaccine to be administered to the highest risk group. But the demand was so great that stocks were exhausted within two days. Vaccine is being brought in from abroad. Doctors say the epidemic may peak in January.

Eva Azuelos

Carrie Friedman

Rachelle Namak

Miriam Rubin

NCJW scholarships awarded

Eric Caplan

CALGARY — **Eva Azuelos, Eric Caplan, Carrie Friedman, Rachelle Namak, and Miriam Rubin have each been granted a National Council of Jewish Women scholarship for students aiming to teach Hebrew or Judaic studies.**

The winners of the 1986 Irene Samuel scholarship were recently announced here by Carolyn Libin, scholarship committee national chairperson.

Azuelos, with the Winnipeg Board of Jewish Education for six years, is pursuing a BEd. degree at the University of Manitoba to obtain certification in order to become a Hebrew teacher.

Montreal-born Caplan, presently youth director at Toronto's Adath Sholom Congregation, plans to study for his MEd. at Jerusalem's Hebrew University.

Friedman, completing her BA in Jewish studies in Montreal, plans to pursue an MA in Yiddish and Hebrew literature, also at HU.

Namak, a fulltime teacher at the Calgary Hebrew School and a freelance writer, is taking Judaic studies courses at the University of Calgary.

Rubin, completing an honors BA in Jewish studies and history at the University of Toronto, plans to pursue an MA at McGill University in European Jewish history, and a teaching degree.

The Samuel scholarship is offered annually to students enrolled in a course that enables them to teach Hebrew or Judaic studies in an accredited Canadian school.

The Name Game

There's a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years.

In a series of articles Mr. Catzman reports on his research. If you have any information relating to the origin and meaning of your surname, please pass it along to Fred M. Catzman, c/o The Canadian Jewish News, 562 Eglinton Ave. E., Toronto M4P 1P1.

* * *

BAEDER — REIBER — SCHMEISSER

Every little Jewish community had its ritual bath house. It provided the facility which the little houses in the Judengasse lacked. It was an established weekly custom to visit the bath (bad in German) to cleanse oneself before dressing up to welcome the Sabbath.

The baeder was the operator of the ritual bath house. His masseur was a reiber (from the German word for rubbing). His counterpart was schmeisser (literally "whipper"), the attendant who whipped his customers with a whisk of oak leaves.

Chanukah Greetings

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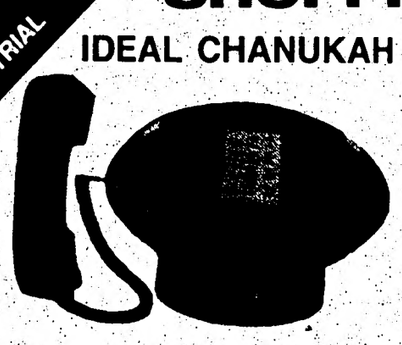

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No-one received prior briefing

Report about Deschenes called "speculative"

By PAUL LUNGEN

TORONTO — Representatives of Jewish organizations have reacted with guarded optimism to a published report that indicated the Deschenes Commission will recommend the government take steps to bring Nazi war criminals to justice.

But spokesmen for Canadian Jewish Congress, B'nai B'rith and the Simon Wiesenthal Centre stress they have not seen the report nor have they been consulted as to its contents despite the story's claim that government officials had contacted leaders of communities expected to be affected by the report.

Justice Jules Deschenes, chairman of the inquiry into Nazi war criminals in Canada, denied anyone has been briefed by the Commission as to the recommendations in the 1000-page public report, expected to be delivered to the government at the end of the month.

Commenting on the recent Globe and Mail news report (CJN Dec. 18), David Matas, legal counsel for the League for Human Rights of BB Canada, said "I don't know if it's a leak or just speculation. We don't know if its true or not."

The news report "surprised," said Jack Silverstone, a spokesman for CJC, "because, as far as I know, the Deschenes Commission has so far been leakproof."

The news story, if true, would indicate the Commission adopted several of the key measures advocated by Jewish groups in hearings before the inquiry.

Among those points were establishing a permanent Nazi-hunting organization similar to the American Office of Special Investigations, amending the Criminal Code to allow for prosecutions of Nazi war criminals in Canada, altering the existing extradition treaty with Israel and entering a new treaty with the Soviet Union to allow either country to request extradition from Canada of suspects.

If the story was true, Matas said, he hoped the investigatory unit would be permanent to better allow it to develop specialization and avoid staff turnover.

Establishing a Canadian OSI is "extremely important," said Sol Littman, Canadian representative of the Wiesenthal Centre. Such a unit should be comprised of individuals with an understanding of the history of the Holocaust, of the political organizations in Europe at the time and with the legislation available to deal with suspected war criminals.

The proposal to create a Canadian OSI has already drawn fire from spokesmen of the Ukrainian Canadian Committee, which, like Congress and B'nai B'rith, had standing before the Commission.

J.B. Gregorovich, chairman of the Civil Liberties Commission of the UCC, said existing police and law enforcement institutions are capable of investigating and prosecuting suspected war criminals.

He told The CJN that the UCC "from the beginning supported legislation in Canada to provide trials for war criminals and would in principle continue to support that."

Gregorovich opposed entering an extradition treaty with the Soviet Union, saying longstanding Canadian policy was to avoid treaties with East Bloc countries. And he said recommendations, if true, to extend the existing treaty with Israel were unnecessary, since at international law, "Israel has no better claim to prosecute war criminals than Canada."

Gregorovich speculated that the reporter responsible for the Globe article may have relied on sources inside the justice department, which may have received part of the report for study. "No member of the UCC has been briefed" on the contents of the report, he said.

Justice department spokesperson Angele Doftaler denied the justice minister or other government officials obtained an advance briefing or report. "We have received nothing," she said.

Commission counsel Michael Meighen flatly denied anyone had been briefed by the Commission. "It's absolutely untrue," he said, adding "it's a purely speculative article."

Halachic Conservatives claimed "written out"

NEW YORK — The Union for Traditional Conservative Judaism has charged that traditional Conservative Jews are being "written out of the Conservative movement" by Dr. Ismar Schorsch, chancellor of the Jewish Theological Seminary.

In a letter to Schorsch, Rabbi Ronald D. Price, executive director of the Union For Traditional Conservative Judaism, noted that, as reported by the New York Times, Schorsch has issued a manifesto declaring egalitarianism as a basic tenet of the Conservative movement, while at the same time endorsing pluralism within the movement.

"This is a contradiction in terms," Price declared. "There are thousands of Conservative Jews who are deeply committed to traditional, halachic Judaism, and who are troubled by non-halachic decisions affecting Jewish life and worship; these good people now find that they are being written out of the Conservative movement by the dogma you present.

"I believe that this is the first time a Conservative Jewish leader has publicly dropped allegiance to Jewish law, substituting allegiance to popular opinion," Price said. "It is a startlingly divisive move, driving a wedge deep into the heart of our already divided movement. Moreover, defining Conservative ideology solely on egalitarian issues diverts energy and attention away from the true task of the Conservative movement — that of conveying to the Jewish community that our traditional beliefs and practices are the essence of Judaism.

"We are greatly distressed that you have chosen to define Conservative Judaism so superficially, as not Orthodox and not Reform."

In his letter, Price also asked if Dr. Schorsch's declaration negated the work of the Commission on the Philosophy of Conservative Judaism: "The commission was founded less than a year ago by your predecessor, Dr. Gerson Cohen, for the purpose of formulating a consensus on Conservative Jewish ideology. It now appears that you have effectively annulled the raison d'etre of that commission. Has the commission been abandoned? Or was it a way of paying lip service to pluralism, while continuing to implement policies which ignore the needs of the traditional constituency?"

Price concluded his letter by urging the chancellor "in the name of propriety and pluralism" to retract his statements, and affirm the place of traditional Jews within the Conservative movement. "If you are to restore the confidence and trust of the traditional segment of our movement, you must find a way to actively demonstrate that Jewish law and its observance remain the touchstones of the Conservative movement."

U.S. will battle UN resolution

NEW YORK (JTA) — The United States ambassador to the United Nations, Vernon Walters, vowed last week that the U.S. will not "rest" until the 1975 General Assembly resolution equating Zionism with racism is rescinded.

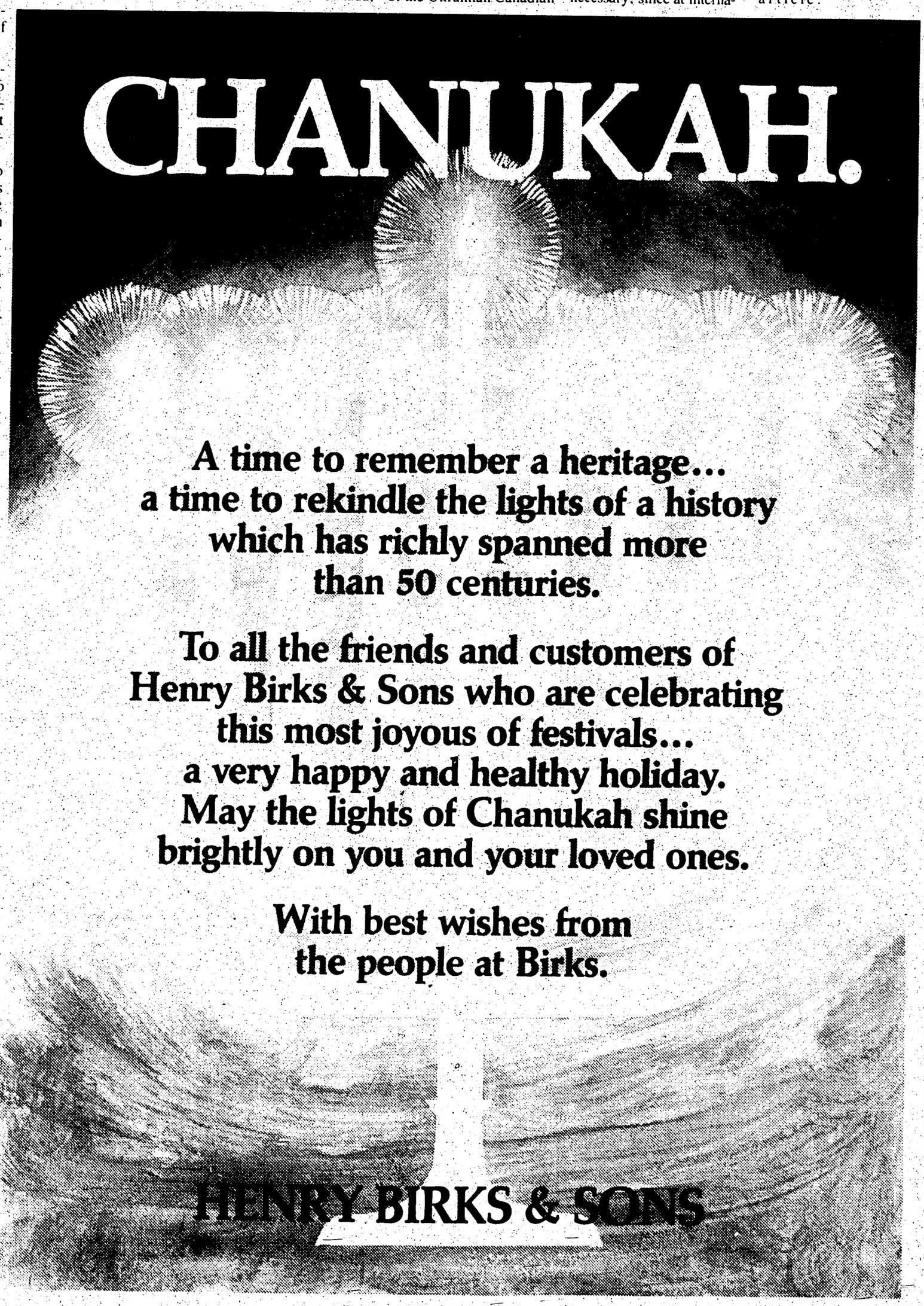
The resolution "remains a great scandal," he asserted during a breakfast meeting with Seymour Reich, the president of B'nai B'rith International.

Walters assured Reich that the U.S. will walk out of the General Assembly if Israel's credentials were ever rejected. He said that by now every member of the UN knows that the U.S. will react strongly to any attempt to suspend Israel's membership in the world body.

During the 90-minute meeting, Walters and Reich also discussed the issues of terrorism and Soviet Jews.

Walters said he was hopeful that the Security Council will pass within the next 10 days a strong and "binding" resolution condemning terrorism. Walters is this month's president of the Security Council.

The ambassador said he feels a personal commitment to combat intolerance wherever it takes place. He said he fails to understand why the Soviet Union does not allow those Jews who want to emigrate to do so.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Organizations and People

What's New

By MIRIAM CHINSKY

Saturday, Dec. 27

CHANUKAH AT SHAAREI TEFILLAH

Come and celebrate! Shaarei Tefillah Congregation is sponsoring a Chanukah Happening featuring music, professional entertainment and lots of delicious food, 8 p.m., Saturday, Dec. 27. Cost is $5 per person.

Shaarei Tefillah Brotherhood is planning its annual children's Chanukah Party for all youngsters, and especially those in the Bathurst-Wilson area. There will be music, magic, movies and a clown, plus presents for everyone. All are welcome and there is no charge. This takes place Sunday, Dec. 28, beginning at 1 p.m.

Sunday, Dec. 28

BETH SHOLOM BROTHERHOOD

At the next meeting of Beth Sholom Tephillin and Breakfast Club, Sunday, Dec. 28, **Gil Kezwer**, administrative coordinator for the Soldiers of Israel, will screen a film on the Israel Defence Forces, Peace in the Galilee, and lead a discussion as well as a question and answer period.

Services are at 9.30 a.m., breakfast at 10, speaker, 10.30. Ladies are welcome.

President of the group is **Bernie Parl**, chairman, **Ben Nobleman**, co-chairman, **Dave Brown**, religious chairman, **Harry Goldstein**.

AND WHAT ELSE IS NEW...

FATHER AND CHILD MUSIC

Register now for Holy Blossom Temple Parenting Centre's Father and Child Music Program, weekly, Sunday, Jan. 11 to March 15, 10.30-11.30 a.m. in the Youth Lounge. This is for children ages 2-5 years.

Children's recording artist **Doug Barr** will be giving a 45-minute music class for fathers and children which will include games, action, dancing and songs. Many songs are taken from the albums of **Sharon, Lois** and **Bram**, **Raffi** and also from Barr's latest release, Play All Day. Children are encouraged to bring their own toy instruments.

Check with the temple, 789-3291 for registration forms.

DRAWINGS BY LEONARD SMITH

Prints of pen and ink, charcoal and pastel drawings by **Leonard Smith**, whose main subjects are portraits and the human figure, are on exhibition during the entire month of January at Pleasant View Public Library, 575 Van Horne Ave., just west of Victoria Park.

REFORM/ORTHODOX DIALOGUE

On Sunday, Jan. 11 at 8 p.m., Temple Har Zion's social action committee will host a Reform/Orthodox dialogue between **Rabbi Irwin Witty**, director of the Toronto Board of Jewish Education, and **Rabbi Michael Stroh**, senior rabbi of Temple Har Zion.

The discussion takes place in Temple Har Zion, 7360 Bayview Ave. Admission is free and everyone is welcome.

JEWISH DISTRESS LINE

Tel-Aide, the Jewish Distress line volunteers are available to listen. Tel-Aide listeners have all taken an extensive training course, and are well qualified.

Call 636-9610 Monday-Thursday, 9.30 a.m. until 10 p.m; Fridays, 9.30 a.m. until 3 p.m; Sundays, starting at 1 p.m.

Tel-Aide is a call-in service only, and is sponsored by Toronto Jewish Congress.

KADIMA CENTRE WINTER FANTASY

Come and join Kadima for fun, frolic and friends, at a special Welcome Back Dance, 2 p.m. Sunday, Jan. 4 at the Kadima Centre, 100 Elder St., (located in Beth Emeth Bais Yehuda Synagogue).

The centre is open to developmentally handicapped persons 18 years of age and over. Remember, meetings are from 2-4 p.m. Sundays, and on Tuesdays for supper club, 4.30-6.30 p.m.

For more information call **Suzanne Agasee**, 636-4426.

LEAH POSLUNS THEATRE

Marjorie is at home in an isolated New Jersey farmhouse she shares with two other working women when **Raul** enters through the back door. From this point, playwright **William Mastrosimone** takes his audience directly into Marjorie's searing experience in Extremities, which premieres in Canada at the Leah Posluns Theatre.

Starring **Susan Hogan**, the play runs from Jan. 28-Feb. 21.

1987 CONCERT SERIES

A Benefit Concert for The Guitar Society of Toronto, co-sponsored by CBC Radio, showcases tango and other Spanish dance music performed by guitarist **Norbert Kraft** and flautist **Moe Koffman**. Among the special guests will be **Bonnie Silver** — piano and harpsichord and **Richard Bradley**, winner of the First National Guitar Competition held in Toronto in 1986.

This takes place at the Premiere Dance Theatre, 207 Queens Quay W., 2 p.m., Sunday, Jan. 18.

There will be a jazz concert at the same location, 8 p.m., Saturday, Feb. 21, featuring The Sonny Greenwich Quartet with **Fred Henke**-piano, **David Piltch**-bass and **Claude Ranger**-drums.

Series prices for the two concerts are $25, adults, $21, students/seniors. Single tickets are $15, adults, $12, students/seniors. For tickets phone the box office, 869-8444, from 11 a.m. daily, or come to the 3rd level of Queen's Quay Terminal from 11 a.m. The box office remains open until 8.30 most evenings.

To inquire further about The Guitar Society, call 487-0536.

BOOK REVIEWS AT TEMPLE SINAI

Margaret Atwood's The Handmaid's Tale and What's Bred in the Bone, by **Robertson Davies**, are two novels to be reviewed by **Prof. Elaine Newton** in her Critics' Choice literature series beginning in January at Temple Sinai. Atwood has recently won the Governor-General's Award and both novelists are in line for the prestigious Brooker Award.

Prof. Newton will also review three other current works of fiction by authors **Anne Tyler, E.L. Doctorow** and **Rebecca Goldstein.**

The Critics' Choice series is scheduled weekly on Monday afternoons at 1.30, from Jan. 5 to Feb. 2.

Fee for the course is $75. To make additional inquiries, call **Greta Gray, 223-5452. There is still time to enrol.**

YORK UNIV. FINANCIAL COURSE

Income Tax and Personal Financial Planning, a 4-evening mini-course starting Jan. 14, sponsored by York University's Centre for Continuing Education, will be given by chartered accountants **Sheldon Buchalter** and **Jack Tepperman,** at Osgoode Hall Law School, York Campus, 4700 Keele St., 7-10 p.m., Wednesday, Jan. 14, 21, 28 and Feb. 4.

Fee is $60; optional course materials are $8.

This course provides a general overview of the basis of taxation for individuals and corporations as well as personal financial planning.

For further information or a detailed brochure of this and other topics of the Law and You lecture/discussion series, call 736-5025, ext. 2504.

BETH TZEDEC STUDY LUNCHEON

We were Volunteers in the Israeli Army — A Unique Experience, will be the topic when Zelda Eisen and **Batya Eisen** speak at the Beth Tzedec Shabbat Study Luncheon on Jan. 10, following services.

Reservations (paid) should be made no later than Wednesday, Jan. 7. Unpaid reservations cannot be accommodated. Cost is $5.75 for adults, $3.50 for children under 12. Visa is accepted.

TVONTARIO — FITNESS OVER 40

TVOntario presents Fitness Over Forty, an entertaining 6-part home learning course on how to keep healthy and fit after 40. Programs show how to promote health and activity with little disruption to regular routine. Many alternatives to formal exercise periods are offered.

Geared specifically to people aged 40-60, the programs follow **Billy Van**, as **Harry Blake**, a 50-year-old businessman who goes from tired and inactive to energetic and strong.

The Fitness Over Forty learning package includes print materials. Through personal correspondence with TVO consultants, viewers can create a realistic, individual program.

In addition, TVOntario will broadcast a half-hour exercise program (the Workout) twice weekly for six weeks, (Fridays, Feb. 20-March 20, 7 a.m.; repeated 7 a.m. Mondays, Feb. 23-March 30.

To register for the Fitness Over Forty home learning course, using Mastercard or Visa, call toll-free 1-800-268-6255, or send a check or money order for $49, payable to TV Ontario Registration, to TVOntario, Part-Time Learning, Box 200, Station Q, Toronto, M4T 2T1. For more information on the Fitness Over Forty course materials, call toll-free 1-800-387-8411.

CONSERVATIVE LECTURES

Nine weekly Thursday evening lectures on Basic Judaism offered by rabbis of the Conservative movement, start Jan. 15 at 7.30, in Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Rd.

Following the lecture, Beginners Hebrew, Reading and Prayer, are taught from 9-10 p.m. Level II is taught from 8-9 p.m.

To inquire further call **Rabbi Howard Markose**, 635-5340.

HOLY BLOSSOM STUDY GROUP

Spend an interesting morning waith Holy Blossom Temple Women's Study Group and hear great speakers who talk on a variety of stimulating topics related to Judaism.

Excellent baby sitting is available for all ages.

The group meets in the activity room every Tuesday, beginning Jan. 6, and continuing to March 10 (14 sessions), 9.45 -11.15 a.m. Sitting is available from 9.15.

Everyone is welcome. For more details contact **Julia**, chairperson, at 486-6351.

BETH EMETH NEW YEAR'S PARTY

Book now for the Beth Emeth Bais Yehuda Brotherhood New Year's Eve Dinner Dance in the shul, 100 Elder St., Wednesday, Dec. 31, beginning at 8.30 p.m. Seating is limited.

Dance to the music of **Bill Drew** and his Orchestra, enjoy excellent food, an open bar, party favors and noisemakers.

Tickets are $115 per couple. To reserve, call the synagogue office, 633-3838.

LIBRARY SERVICE EXTENDED

York Woods Library, 1785 Finch Ave. W., is starting Sunday service, 1-5 p.m.

Sunday service will allow the public to use reference and research resources and to borrow materials from York Woods' collection of circulating materials. No telephone reference or inter-branch communication will be available. Reserves of library materials will be accepted, but they will be processed the following day.

Sunday service is available except during long holiday weekends, until May 10, 1987. It is not available in the summer.

Sunday service is also offered at Fairview Library, 35 Fairview Mall Dr. and at Central Library, 76 Sheppard Ave. W.

JOBS IN BEERSHEBA

A prominent company in Beersheba has job openings in the following fields: chemists with PhD in Organic Syntheses; entomologist PhD; pytopathologist PhD; chemical engineers for research, process and management, chemical engineer needed as head of process department; candidates in business administration with an MBA; agronoms with business background; chemists with MSc; mechanical engineers with background in maintenance of chemical plants; economists; industrial engineer.

For further information please contact the Israel Aliyah Centre, 1111 Finch Ave. W., Suite 355, Downsview, Ont., M3J 2E5; (416) 665-7772.

TEMPLE SINAI JR. KINDERGARTEN

Register now for Temple Sinai's new junior kindergarten which opens in September, 1987. The class will run 1-3.30 p.m., five days a week (Monday to Friday).

Ratio is one adult for every 5 children.

Curriculum highlights include a Hebrew language program, computer program, music and creative movement.

A rich environment with excellent equipment and a skilled staff of early childhood specialists is provided.

Call the supervisor, **Judy**, 487-3281, or just

[Cont'd. on page 15]

CHANUKAH BALL

Guest speaker at the 3rd annual Chanukah Ball held by B'nai Shalom North Congregation in Thornhill, was York North MPP Greg Sorbara, minister of colleges and universities (centre) seen with Erwin Rosenberg (left) and Rabbi Solomon Domb.

MORTON RE-ELECTED

Harriet Morton (centre) has been re-elected for a second term as national president of Women's Canadian ORT. She is flanked by co-chairpersons of ORT's chai convention, Nancy Golberg (left) and Erica Keeps.

What's New

[Cont'd. from page 14]

drop by to see the school any weekday, 9 a.m.-3.30 p.m.

MANIC DEPRESSIVE ASSN.

The next meeting of the Manic-Depressive Association of Metropolitan Toronto is 7.30 p.m., Wednesday, Jan. 7, in the First Unitarian Church, 175 St. Clair Ave. W.

Topic for the evening is Stress Management — A Workshop and Discussion, with mental health nurse, **Mary Gleason**.

For more details call 486-8046.

SQUASH CHAMPIONSHIPS

Six world championships will be decided when the $70,000 Royal Trust World Professional Squash Championships are held at the Sheraton Centre, Jan. 3-7. A qualifying round is scheduled for the Adelaide Club Jan. 2.

Championships will be declared in the following categories: men's professional; women's professional; world teaching professional; world professional veterans (40 years or older); world professional seniors (50 years or older) and world junior men's (18 years and under).

The finals will be telecast on CTV's Wide World of Sports, and early play will be seen live on Rogers Cable channel 10.

World renowned squash players are slated to participate.

The Juvenile Diabetes Foundation, official charity of the WPSA, will share in the proceeds. Tickets are available from BASS, 872-BASS, the WPSA, 869-3499 or at the door.

HELP MEALS ON WHEELS

During the winter months the need for volunteer drivers and helpers for the Kosher Meals on Wheels program is a serious concern.

If you can help, please phone **Selma Taylor**, Coordinated Services to Jewish Elderly, 635-2860.

HOLIDAY GIFT IDEAS

Give something different — an activity course — for Chanukah.

The Leah Posluns Theatre School January courses include Creative Drama (ages 7-9 and 10-13); Novice Acting (13-15 year olds); Script Writing Through Improvisation (14-19 year olds).

Adult courses include Acting Technique-Improvisation; Scene Study; Backstage Workshops; Directing, and, a new course in Voice.

Register now. Courses start in mid-January. Phone **Rose** or **Janet**, 636-1880, ext. 236 or 271.

ART AT BETH EMETH

Showcasing Jewish Women in Art, Beth Emeth-Bais Yehuda Sisterhood features watercolors and conte by **Joy Orzy**, at the synagogue, 100 Elder St., until Jan. 7.

And, Beth Emeth-Bais Yehuda Sisterhood invites you to a special interest evening, 8 p.m., Monday, Jan. 19, when **Rouhama Danto** offers a slide presentation and discussion on works by non-Jewish artists using Jewish themes.

For reservations phone **Deanie Rumack**, 633-1246 or the shul office, 633-3838.

NTCI REUNION

"Hail to the red and gray, we'll win today, We'll cheer for North Toronto"... Do these words have a familiar ring? If so, you'll want to know about the North Toronto Collegiate Institute 75th Reunion, scheduled for April 23-26.

Included are an afternoon reminiscing at the school, an Athletic Night at Casa Loma, Melodies and Memories (with an orchestra of former students) at Roy Thomson Hall, a Reception and Dinner at Harbour Castle Hilton, and a Closing Assembly and Brunch in the school.

For more details and/or to put your name on the list, telephone 488 NTCI.

FILDERMAN LODGE B'NAI B'RITH

Dr. W. Filderman Lodge, B'nai Brith, celebrates Chanukah with speakers, entertainment and refreshments 7 p.m., Saturday, Dec. 27, in the Zionist Centre, Jerusalem Hall, 788 Marlee Ave. There is free parking.

for seniors

FOR SENIORS

The line and ballroom dancing at **Earl Bales Seniors' Place** is in full swing. Come out on Wednesdays from 7.30-9.30 p.m. and have an enjoyable evening with **Ada Goldblatt.** There is no charge. Earl Bales Seniors' Place is in the park at Bathurst and Sheppard.

CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

Lifelong Learning Institute at the centre, is featuring these courses: A discussion of Media Events with **Prof. Gary Begg**, Tuesdays, 10 a.m.-noon, 10 sessions in the music room, Jan. 6-March 10; Computers for Seniors, Wednesdays, 10 a.m. - noon, 8 sessions in the music room, Jan. 7-Feb. 24, materials fee - $5; Creative Writing with **Maria Gould**, Fridays, 10 a.m. - noon, 10 sessions in the library, Jan. 9-March 13; Astronomy, Astrology and You, with **Lessia Tuhan Bey**, Mondays, 4 sessions in the music room, 1.30-3.30 p.m., Jan. 12-Feb. 2.

To inquire further call **Bookie Kwart**, 225-2112.

singles

There's still time to spend New Year's in the country, Wednesday, Dec. 31 to Sunday, Jan. 4, at the Maple Lake Resort and Conference Centre. Enjoy a New Year's Party, winter sports, all meals and much more. Transportation is included. Phone the **Jewish Camp Council**, 964-8842.

Atideynu Lodge of B'nai B'rith (ages 20s and 30s) invites you to a Chanukah Party with deejay, at 8 p.m. Saturday Dec. 27 in the B'nai B'rith House, 15 Hove St. Admission for members is $4, non-members, $6. Admission fee is half for everyone arriving within the first hour. Free parking is available behind the building. Everyone is welcome!

JCC Valley Singles Network presents a New Year's Eve Party at a member's home. There will be a light buffet supper, plus munchies and dessert. Cost is $20 per person, including wine. This event must be prepaid by Dec. 29. Call the Valley at 889-0813 and speak to **Jodi.**

Everyone is welcome at Total Living Mature Singles' Chanukah Dance, 8 p.m., Saturday, Dec. 27 at Earl Bales Park Community Centre, Sheppard and Bathurst. Popular deejay **Don del Greco** will provide the music, and there will be refreshments and prizes. Admission is $4 for members, $5, non-members.

It'a a Pre-New Year's Party for **Metro Toronto Singles**, Sunday, Dec. 28 in Le Club at the Inn on the Park, (corner of Leslie and Eglinton). Cocktail party is 7-8.30 p.m. (cash bar). The Dance, from 8.30 on. Cover is $7. For additional information call **Sid** at 222-7111.

at the jcc

Celebrate New Year's Eve and bring in 1987 with good friends and good cheer at the JCC Valley. Menu is a dinner buffet consisting of poached salmon, mushroom, chicken and vegetable crepes, caesar and pasta salads. A dessert buffet with fresh fruit baskets and other mouth-watering delights, will be served at midnight. There will be complimentary champagne, and a cash bar all night.

Dance to the contemporary sound of the **Yhitzhak Argaman Band.** Tickets are available at the N/E Valley office. Make your reservations now as space is limited. Cost is $40 per person and dinner begins at 9 p.m. For more information and reservations, contact **Rose** or **Jodi**, at 889-0813.

Join SAJAC (South African Jewish Association in Canada) for its annual Chanukah Party, 12.30 p.m., Sunday, Dec. 28 at the JCC Valley, 7015 Leslie St. Cost is $3.50 for members, $4.50, guests. Be on hand for an afternoon of merriment, food, friends and latkes. To inquire further, contact **Gerald Berley**, 449-6065.

The North "Y" announces three new pre-school programs for January: Puppet Mania (3-5 year olds); Bubbie and Zayde ... Kim Shpiel Mit Mir (2½-3½-year-olds); Brady Brunch — Family Fun on Sunday (2-4-year-olds). For more information about these and other pre-school programs, call **Jackie Rhodes** at 636-1880. Also, anyone interested in teaching pre-school programs, please call Jackie Rhodes.

About People

STRATFORD APPOINTMENTS

Among those appointed for 3-year terms to the Stratford Festival Board of Governors are **Raphel Bernstein**, New York; **Marshall (Mickey) Cohen**, Toronto; **Arthur Gelber**, Toronto.

Named to the executive of the board of governors for 1987 is **Dr. Murray Frum**, president-elect.

At the Stratford Festival's recent general meeting, Frum confirmed an outstanding financial performance for 1986, noting total elimination of debt on the festival's building additions and renovations; elimination of all outstanding bank loans and reduction of the festival's accumulated deficit to $746,472 from 1.9 million a year ago.

Women's role "unhealthy"

By **MOURA WOLPERT**
HAMILTON —

Homemakers are the most under-appreciated workers — their housework and family come first and they themselves last, with only about 1 to 2% of their time spent on themselves.

That's not a proper balance, stress management consultant Dr. David Posen said in a talk at Woman's World 86 at the Hamilton Convention Centre.

Women, he said, are conditioned to serve other people, to nurture children, to serve men — and to deny themselves.

"And I must tell you that is very unhealthy. It leads to anger, fatigue, exhaustion, to feeling trapped, helpless and hopeless." Posen is an Oakville physician who gave up his family practice in 1985 to become a full-time stress management consultant and lifestyle counselor.

(Some of his clients have included the Canadian Bar Association, Ontario Medical Association, IBM and the Workmen's Compensation Board.)

Balance your own needs with those of others, he advised the women. Meeting your own needs is just as important as meeting the needs of others.

"Do something for yourself every day. Do it without guilt, do it because you deserve it and because you need it. If you keep giving to others, you will eventually dry up. In order to be able to give more to others, you have to replenish yourself. That's enlightened self-interest," he said.

"I tell my patients to take one hour a day for themselves, two hours on the weekend, that's the minimum."

Women, he noted have been conditioned throughout history to be passive, accepting, quiet and submissive. At the other end of the scale is aggressiveness — "but God forbid she should be aggressive, or even a bitch."

The balance between being passive and aggressive is being assertive and assertiveness can be learned. "It helps women feel better about themselves.

"Stress is a fact of life — but it doesn't have to be a way of life," Dr. Posen said.

Balancing the demands in your life will lead to good stress management, juggling leads to trouble. And balancing, he pointed out, is a lot easier than juggling.

Not all stress is bad. Some stress is needed to "make life work well" but it must be interspersed with periods of relaxation.

Know when to stop. A certain amount of tension is healthy but pushing yourself beyond your limit can lead to illnesses such as flu, ulcers and coronary problems, he warned.

Relaxation and meditation "are very good techniques for dealing with stress" and Posen recommends about 25 minutes per day, five days a week.

Time out is important, even "mini-times out" — taking a few minutes to phone someone, getting a drink, even hiding in the bathroom.

Most stress, according to Posen, is self-induced. It's not events that cause stress but our interpretation of events. The important thing here, he said, is to know that it's not so much what happens to us but how we take it.

Another cause of stress is the inability to distinguish between a situation and a problem. "We can do something about a problem but we can't do anything about a situation."

Too many people, he said, spend their time fighting a situation they can do nothing about.

Make a distinction, he advised. If it's a problem and you can do something about it, go ahead and do it. But if it's something you can't change, he said, you have two choices: you can either just suffer, or you can change your attitude and your perspective.

TUXEDO STRETCHIES

All dressed up in their tuxedo stretchies, 6-monthold Franklin Trachtenberg (left) and 5-month-old Abby Lauren Woolfe, sit in front of the Chanukah menorah.

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We are open Dec. 25th, 26th & Jan. 1st
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3457 BATHURST ST., TORONTO. TELEPHONE 789-7651.

Lederman, Sheff named 1988 UJA co-chairmen

Appointments are announced as 1987 campaign winds up

TORONTO —

Harold Lederman and Gerald Sheff have been named co-chairmen for the 1988 campaign of United Jewish Appeal of Metropolitan Toronto.

Their appointment was announced by Lionel Schipper, chairman of the Past Chairman's Committee, at the closing event of the current campaign — the Dec. 12 UJA Leadership Appreciation Breakfast (see photos on this page).

The newly-named co-chairmen are seasoned hands among the campaign top leadership. Most recently, during the 1987 drive, Gerald Sheff was Upgrade chairman for the UJA Advance Gifts Division, while Harold Lederman was Advance Gifts co-chairman (with Donald Rafelman).

Previously, Lederman was associated for five years with the UJA Construction Division, and in 1982 was named associate chairman of the campaign's Major Gifts Division. He has been involved with Advance Gifts since 1985.

Sheff, in 1985, was a vice-chairman of campaign and in 1986 served as Advance Gifts co-chairman.

Like Lederman, Sheff's UJA involvement began with the campaign's Construction Division — first as a canvasser, and then as its chairman in 1977.

The search process for the top campaign post is carried out by the nominations committee of the Past Chairman's Committee, chaired by Dr. Gerald Halbert. Other committee members include Jerry Goldenberg, Phil Granovsky, Dr. Ralph Halbert, Mr. Justice Alvin Rosenberg, Lionel Schipper and Jerry Shear.

The old with the new? 1987 campaign chairmen Max Handelman and Adrienne Offman, are flanked by incoming chairmen Gerry Sheff (left) and Harold Lederman.

Lionel Schipper, (centre) a past campaign chairman, made presentation to 1987 chairmen Adrienne Offman and Max Handelman.

Sylvia Newman accepts gift from Adrienne Offman in recognition of 35 years of service with UJA and her retirement as director of Women's Division.

Marty Goldberg, "Idea Person of the Year," acknowledges commendation, while Adrienne Offman looks on.

Stephanie Olin, a Canvasser of the Year Award recipient, is shown with Earl Altman, who received a citation for Outstanding Young Leadership.

Outstanding Service Award winners, shown with Adrienne Offman and Max Handelman, are from the left: Lorraine and Alan Sandler, Bobby Katz, Julia Koschitzky, Carol Kassel, Larry Shapiro and Aaron Brotman.

Brettons SEMI-ANNUAL clearance

saturday only 50% off

OUR FALL AND HOLIDAY FASHION SELECTION*

Saturday, December 27th only, at Brettons! The one day of the year when you save a full 50% off original prices on our fall and holiday fashion selection. Fall and holiday accessories and shoes, plus selected lingerie and children's wear included! You can't beat the urgency of this outstanding fashion opportunity... because after tomorrow, many 50% reductions will no longer be in effect.

Some of the names to look for...

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COMO DIFFUSION
MONDI
JEAN CLAUDE POITRAS
SELINA
OUTLANDER
COATS FROM SCHIFF
IRVING SAMUEL
LONDON FOG
MEN'S WEAR FROM MONDI MAN
CALVIN KLEIN
RON CHERESKIN
CHILDREN'S WEAR FROM ESPRIT
STREETSPORT

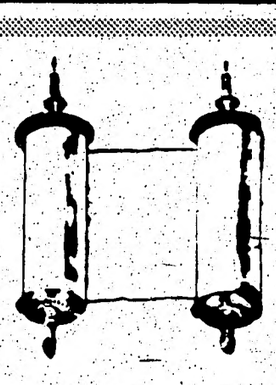
***Excluding cosmetics, fragrances, Brettons label dress shirts, cruisewear and new arrivals for spring.**

EXCHANGES AND RETURNS: Since we anticipate a busy day, you may find it more convenient to hold your exchanges or returns until December 29th.

VISA MasterCard

The Promenade, Hwy 7 & Bathurst (764-1223): store hours, Dec. 27th, from 8:30 a.m. to 6:00 p.m.
Square One, Mississauga (848-1400): store hours, Dec. 27th, from 8:00 a.m. to 7:00 p.m. Enter from parking lot through Brettons private door.

Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Chanukah 5747/Parshat Vayeshev

The task of a Jew is to bring light where there is darkness, joy and tranquility where there is sadness.

Reb Shmuel of Slonim prepared Chanukah lights on the eve of Sabbath. Before he lit them, he went to hear his father-in-law, the "Yessod Ha'avodah" make the blessing on his menorah, and then planned to return to light his own.

When he was gone, a visiting chassid saw his menorah, all prapared with oil and wicks, made a hasty blessing — and lit the lights. Reb Shmuel returned, saw his carefully prepared menorah already lit — and there was no time before Shabbat to light new candles.

He took a deep breath and said: "The same Almighty who commanded me to light Chanukah lights, also commanded me not to lose my temper."

With tranquility ahd joy he went to greet Shabbat.

* * *

Why is Chanukah celebrated eight days? After all — there **was** enough oil for the menorah in the Holy Temple for one day. The miracle? The oil burned an extra seven days. So why an 8-day holiday — why not seven?

There are many answers.

Said Reb Israel of Tchortkov: The very fact that in those dark impure days, when Hellenistic idolatry and Hellenistic impurity reigned over the Temple, they were able to find even one little jug of pure, undesecrated oil — that itself was a miracle!

Today the little jug is the Jewish people. We live in a world when so much of what is beautiful — the family, morale, respect, love, honesty, a good name — is out the window.

Children's psyches are violated by parents breaking up homes on a whim, an empty dream.

We Jews must be the little jug. We were a holy people, we are a holy people, we must always be a holy people. We must not follow the world — we must be a light to the world!

* * *

It's never too late to turn around, to draw close to God.

It is taught in chassidus: on Rosh Hashanah, our fates are inscribed; on Yom Kippur, the coming year is sealed; and on Hoshanah Rabbah, the seal if finalized. But. . .

. . . the message doesn't go out until Chanukah! Until Chanukah there is still time to do teshivah, reconsider our deeds, and earn ourselves a new blessing.

A simple Jew who was not too well-versed once heard from his Rebbe that our fates are not truly sealed until Chanukah. . . .

He opened his eyes wide and exclaimed: "Now I understand why on the Days of Awe, at the Nesaneh Tokkef, we recite . . . 'mee bi-Chanukah umee bi-skeelah. . . .' (Literally, who will be punished by strangling and who by stoning. . . .)

"I always wondered . . . How did Chanukah ("chaninah") get into the Rosh Hashanah Yom Kippur davening? But now I understand why its mentioned. . . ."

* * *

Taught our rabbis: "Hadlakah oseh mitzvah! The lighting of the lights are the true mitzvah." The true mitzvah is that every Jew light not just the little candles, but his own neshama, to light, to shine, to radiate, to burn, to bring joy.

Easy as ABC. Shabbat Shalom.

Called more than just a welfare issue

TJC assisting growth of day care

By
JEFF ROSEN

TORONTO —

In the past Toronto's Jewish agencies have responded to the community's social and communal needs by providing technical and financial assistance where necessary.

Now, with more Jewish women going off to work and an increase in single parent families, they are attempting to deal with the shortage of day care spaces.

In an address to Toronto Jewish Congress at the last annual meeting, TJC president Ronald Appleby touched on the problem stating that TJC should take an active role by initiating discussions with synagogues and Jewish organizations for more day care centres — an approach which Lisa Morrison said Congress is now taking.

Morrison, assistant director of social planning for Toronto Jewish Congress, told The Canadian Jewish News that this is part of Congress' multipronged approach which also includes acting as a resource group to supply information to help interested parties start up day care centres.

Morrison said day care has been an "evolving issue" with TJC for the past four years. In the process, she said Congress has become convinced that day care is more than just a welfare issue, but one that crosses all class barriers.

(According to Statistics Canada's 1984 report, The Labour Force, more than six out of 10 Canadian women with children under 16 work outside the home.)

Metro Toronto councilor Joanne Campbell reiterated this view in the recently released task force report on day care. The 10-year policy blueprint for day care recommends that Metro should attempt to double its number of licensed day care spaces and provide day care subsidies to twice as many needy children within the next five years.

While admitting there is a shortage of Jewish day care spaces in the Toronto area, Morrison said Congress would rather not set up a uniform system, preferring the centres to be set up in a variety of Jewish settings. However, to be considered a Jewish day care centre, she said they should provide kosher meals and have Jewish content.

Charles Diamond, chairman of Congress' social planning committee, said it is important for Jewish children to have Jewish day care as it helps reinforce their Jewish identity. He said that once the community realizes there is a need, he thinks it will be easier to obtain.

Steve Ain, executive director of TJC, claimed that the greatest demand now for day care is coming from people who can afford to use it, but can't find the space.

At the moment, Morrison said there are four non-profit programs in the community serving approximately 170 children and about 275 youngsters from the age of four months to 5 years in programs with a minimum of 30% Jewish content. (Over half of the latter group are over two years old.) Morrison said most of the programs range from $70 to $110 a week and most have waiting lists.

The four non-profit programs serving the community are Loving Care Day Care Centre, sponsored by Beth Avraham Yoseph Congregation, B'nai Shalom North Nursery and Day Care, Gan Yeladim Day Care Centre, at Beth Emeth Bais Yehuda Synagogue and Menorah Day Care at the B'nai B'rith building.

Ain said that while Congress might consider subsidizing spots for people in need at some point in the future, it is now trying to help create day care spaces by acting as a resource group and talking with other Jewish agencies. He added that interested parties can obtain funding to cover start-up costs from the Ontario ministry of community and social services.

Paul Brownstein, director of the Jewish Community Centre, said the executive has approved a day care program in principle which will start at all branches in September.

Orian Feldman, director of community and family services at the JCC, said the day care program at the north branch will be integrated into the nursery school and will run separately from the nursery school at the northeastern branch. She said no decision has yet been reached on how to run the program at the Bloor branch.

At Jewish Family & Child Service, executive director Gordon Wolfe said they are not planning to start a day care program at the moment. However, he said JF & CS is looking at the issue and will participate in a feasibility study on day care with TJC.

Toronto Jewish Congress also considers day care to be a public social policy issue. In a statement to the federal government's Special Committee on Child Care, Appleby said Canada should continue to support a multicultural approach to day care so families have a choice of "ethnocultural-based early childhood education for their children."

In his statement, Appleby also said that day care should be considered a high priority for all families regardless of income and that the government should broaden its eligibility requirements so that lower middle income families would also be eligible for partial or full subsidies.

At the recent First Ministers' Conference in Vancouver, Ontario Premier David Peterson called on the federal government to convene a national conference to develop a cost-sharing scheme for federal child care. He said such a conference would be comprised of all ministers responsible for women's issues, ministers of finance and ministers of social services.

Peterson's government demonstrated their concern for quality day care in last spring's budget when Ontario treasurer Robert Nixon announced the government was allocating an additional $6 million for child care over the $26 million increase in funding allocated in the October 1985 budget. As well, he said the government was developing a "comprehensive" plan for child care.

* * *

In a related development, the Liberal Party of Canada approved a resolution at its recent national convention stating that high quality day care should be financially accessible to all Canadians and all child care services should be non-profit operations.

Delegates also recommended a Liberal government, in consultation with the provinces, implement recommendations of the Cook task force that "will ensure" that child care services across Canada are "affordable, accessible, accountable and comprehensive."

The task force said day care should be available to every Canadian by the year 2001 — at a cost to the provinces and Ottawa of $11.3 billion. The resolution did not specify which task force recommendations should be implemented.

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Pythian USDS gift shows giving spirit

TORONTO —

The recent gift of a microscope to United Synagogue Day Schools by the Judaea Lodge of the Knights of Pythias keeps alive the spirit of benevolence first exemplified by the Toronto chapter when it began.

Founded in Washington in 1864, the Knights of Pythias is a nonsectarian organization which conducts a wide variety of community service projects, in accordance with its aim of "planting a flower, and uprooting a thorn along the path of life."

Today, there are about 200,000 Pythians throughout North America, with 10,000 in Canada, many of whom are Jewish. The organization is now looking to expand to Israel.

"The Pythian Order does not seek to shape the creed of its members and is not a religious organization," says Hy Kagan, chancellor-commander of Judaea Lodge 52.

But every member must have a belief in a supreme being, he adds, saying that "how members worship that supreme being is a matter of personal choice."

Started in 1927 by Morris Jacobs, a knight from New York, Judaea Lodge was the first lodge in Ontario composed entirely of Jews. However today, the lodge which has members all the way from Mississauga to Schomberg, embraces all denominations.

Recently, Joe Kramer of Montreal was elected supreme chancellor of the Knights of Pythias, the highest international office. He is the second Canadian and first Jew to hold the post.

The philosophy of the Pythians is based upon the ideal friendship of Damon and Pythias, and stresses the "cardinal principles of friendship, charity and benevolence," says Kagan.

It was in the midst of the horrors of the American civil war that Knights of Pythias founder, Justus Rathbone, saw the need for an organization to heal the hideous rifts in his society, says Judaea Lodge member, Sam Bernstein.

Jewish Pythians have conceived of the group's philosophy in terms of the friendship of David and Jonathan, Bernstein told The CJN.

Judaea Lodge began to live up to those ideals by visiting veterans of World War I in the old Christie Street hospital, and treating underprivileged children to movies at the Garden Theatre.

During the World War II many members served overseas, says Kagan. Those who stayed in Toronto organized an annual musical revue at the Casino Theatre. From the proceeds, cigarettes and candy bars were sent to the servicemen. The members' wives knitted socks and scarves to keep the troops warm.

Also during the war, the knights teamed up with B'nai B'rith lodges to establish a hostel for Jewish servicemen at 44 St. George St. Staffed by members and wives, the hostel provided meals, sleeping accommodations, box lunches, postage and stationery.

When later, the Baycrest Home and Hospital for the Aged needed a Men's Service Group to help the residents, it came to Judaea Lodge, says Kagan. In that first year the entire membership joined the service group.

Today, many Judaea members are life members of Baycrest, and the lodge continues to sponsor a monthly bingo for the residents.

A more recent project brings Judaea volunteers to Bloorview Children's Hospital twice a week to help with hobbies, crafts and sports.

Members are also involved with canvassing for UJA, the Red Cross and contribute with time and money to other worthy causes, says Kagan.

Though many who belong to Judaea Lodge are getting on in years (Sam Bernstein is well into his 80s) Kagan says membership is growing and the group is reactivating its women's auxiliary or Pythian Sisters.

"Judaea Lodge is dedicated to the cause of universal peace and is pledged to the promotion of understanding among men of good will as the surest means of attaining it," Kagan says.

For more information about the organization call Kagan at (416) 498-6018 or (416) 495-0514.

Hy Kagan, chancellor-commander of Judaea Lodge, Knights of Pythias, (left) presents a microscope on behalf of the group to United Synagogue Day Schools. With him (from left) are science teacher, Michael Birman and students Joshua Finkel and Dena Libman. [Jonathan Goldman]

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Ontario Grand Master praises de Corneille

Masonic pilgrimages "help to build a rapport"

By JEFF ROSEN

TORONTO —

In the Middle Ages stonemasons help build the great cathedrals, abbeys and castles throughout Europe. Today, a Christian and a Jewish Mason are involved in a different type of building by forging links between their respective religions.

A. Lou Copeland, Grand Master of the Masonic Grand Lodge of Canada in the Province of Ontario, said he began conducting pilgrimages to Israel in the early 1970s after discussing the idea with his friend and Masonic colleague, MP Roland de Corneille.

Copeland said he first met de Corneille about 20 years ago through their interfaith work with the Canadian Council of Christians and Jews and later when Copeland was district deputy grand master of the Ontario lodge and de Corneille was Master of Zetland lodge.

Since then Copeland said he has worked with de Corneille on five pilgrimages to Israel, including the latest in November.

"The pilgrimages help build a rapport and an understanding between countries," said Copeland, who is the representative of the Masonic Grand Lodge of Israel to the Masonic Grand Lodge of Ontario. "It is a magnificent universal aspect of Masonry to see the same rituals in different languages."

While in Israel, Copeland said the Masons were received at the Knesset, toured the country and visited the holy sites of the Jews, Christians and Moslems and were guests at a reception at the home of the Canadian ambassador to Israel, James Bartleman. The Israeli Masons also hosted receptions for their Canadian counterparts.

Copeland praised his Masonic colleague, de Corneille, for the preparatory work he does to make the pilgrimages a success.

"He makes it come alive as he explains to non-Jews how their roots stem from Judaism," Copeland said. "Non-Jews get a tremendous reawakening by learning about the roots of their religion and become aware of their Jewish roots."

While over 98% of the 100,000 Masons in Ontario are non-Jewish, Copeland said their enthusiasm attests to the universality of Masonry.

"It closes religious lines for all people," Copeland said.

A. Lou Copeland (left), Sam Cohen and Roland de Corneille, MP, in the quarry of King Solomon in Jerusalem during Masons pilgrimage to Israel.

Declaration praised

TORONTO —

The establishment of the Universal Declaration of Human Rights 38 years ago set in process the framework for human rights legislation around the world, David Crombie, secretary of state and minister responsible for multiculturalism, stated recently.

"This is no more clear then in Canada," Crombie said at a recent reception at the Westin Hotel attended by members of ethnic groups, human rights representatives and the handicapped.

Crombie said the declaration does not only deal with legal matters, but "simple human dignity" to which every person is entitled. He said his government will continue to work in the field of human rights and stressed the importance of volunteers working in this area.

On display at the reception was the Nansen Medal presented to the People of Canada from the United Nations High Commissioner for Refugees for their contribution to the cause of refugees.

It reads, in part, "We are aware of the remarkable achievements of individuals, families, voluntary agencies, community and religious organizations, as well as federal, provincial and municipal authorities in helping refugees to integrate successfully into Canadian society and regain human dignity."

* * *

At the recent Canada Ethnic Press Federation Convention in Toronto, Crombie announced that the multicultural advertising budget will be more than doubled — from $200,000 to $500,000 — to make up for the shortfall in the past 18 months.

In addition, he said the ethnic media will be getting $1.25 million in ads this year under the government-wide advertising campaign.

"I think the ethnic press provides a vital and important service to this country," Crombie said. "People from almost every racial and cultural background can find a newspaper that gives information about their culture, their social concerns and their interests." J.R.

Lastman urges crackdown on parking cheaters

NORTH YORK —

One hundred dollar fines could await anyone who parks in spots reserved for the disabled if North York Mayor Mel Lastman gets his way. The current fine is only $10, or $20 if the fine is not paid within a week.

Besides a stiff fine, Lastman recommends that the reserved handicapped spaces become automatic vehicle tow away zones for all but the physically disabled. He has asked North York's transportation committee to implement both ideas as soon as possible.

Lastman is demanding tough, new controls to protect the specially-reserved parking spots because he's "disgusted" that able-bodied motorists are using them.

"It's as despicable as stealing someone's wheelchair," he says of able-bodied motorists who park in the special spaces earmarked for the disabled. "I want severe penalties placed on anyone who uses those spots except, of course, the people with cars that have the wheelchair symbol on their licence plates."

Lastman says he can't believe that people are so insensitive as to park in disabled parking spots. The practice seems to increase as the winter weather grows worse, he observes.

He says people should be more considerate and realize that the disabled have special parking spaces because of their special needs.

"But we can't legislate consideration, courtesy or common sense. The only way we can discourage this type of illegal parking is with penalties that are so severe, that the motorist never forgets it and, consequently, never does it again."

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Public lecture series

Institute helps bereaved

By
CAROLYN BLACKMAN

TORONTO —

Sadness, sorrow and anger are only some of the emotions one feels when faced with the death of a loved one and it is important to know that these painful reactions are normal and part of the healing process.

Sometimes, however, despite the continuing care of family and friends, people have difficulty resolving the pain of mourning.

It is for this reason that the Benjamin Family Foundation under the chairmanship of Michael Benjamin, developed the Benjamin Institute for Community Education and Referral, a non-profit project dedicated to increasing public awareness in the area of death and bereavement.

"During the period of bereavement, individuals, couples and families may discover the need for additional support to help cope with difficult situations. This is part of the normal process and should not be misunderstood as a sign of weakness," says institute director, Simcha Steven Paull.

He says that in addition to psychological problems, people are often faced with economic, legal and religious problems.

"These people need to know that there are services available that can help them," says Paull.

He adds that "one person may feel psychologically strong but is confused about insurance. Another may have all the legal problems straightened out but just wants someone to talk to. We find out what people need and refer them to the right place."

Paull says that if people learn to deal with death and bereavement openly rather than "hide it in a dark closet they will be better prepared to deal with their own bereavement."

With this in mind, the institute is sponsoring a series of public lectures designed to offer insight into the dynamics of grief and loss based on Jewish tradition as well as contemporary psychological understanding. Lectures are on such topics as shiva, wills and estates and learning how to love again.

"We want to create an opportunity for people to learn about such matters prior to a time of crisis," says Paull.

He notes that in addition to public lectures the institute offers staff training and professional development seminars to care givers such as nurses, social workers or rabbis. "When a nurse's patient dies, how equipped is she to deal with their family? We help them develop ways to handle such situations," he says.

Paull says that educational tours of the Benjamin facilities are available.

The next public lecture entitled Shiva: Spiritual Solace or Social Obligation given by Rabbi Erwin Schild will be on Jan. 14, 8 p.m. at the Toronto Zionist Council, 788 Marlee Ave. For more information call Simcha Steven Paull at 663-9060.

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Zuken memorial fund building

By
MYRON LOVE

WINNIPEG —

A trust fund to continue the work of the late Joe Zuken has already raised $17,552 from 221 donors in its first two months. About 10,000 letters were sent out to university professors, lawyers and members of organizations in which Zuken was active.

Zuken was Canada's most successful Communist politician. A longtime Winnipeg school trustee and city councilor best known for his concern for and work on behalf of the disadvantaged and the elderly, Zuken died suddenly last March, two years into retirement at age 73.

He was also a lifelong Yiddishist with a great knowledge of and love for the Yiddish language and culture. In 1983, he gave a series of lectures in Winnipeg on the great Yiddish writers which are currently being prepared for publication.

The Joseph Zuken Memorial Association and the Joseph Zuken Memorial Trust Fund were formed by a group of his friends and former associates to sponsor regular seminars, lectures, workshops and conferences on subjects he was interested in and recognize outstanding groups and citizens involved in community service.

The activities are to be carried out with the income produced by the trust fund capital, usually in association with a university or other public institution. The fund is administered by the Winnipeg Foundation.

"Our immediate objective," said fund trustee David Deutscher, "is to build the fund up as much as we can. We are looking at holding our first conference next fall."

Israel Bonds top $500 million mark

TORONTO —

State of Israel Bonds announced recently that 1986 has been its most successful year ever — and the year isn't over yet.

For the first time in its 35-year history, Bonds worldwide has surpassed the $500 million mark in a single year.

The news was cabled to Bonds offices everywhere from the organization's New York-based president and chief executive, Brig.-Gen. Yehuda Halevy.

"I am proud to announce that we just passed the $500 million cash figure today," Halevy stated. "We are now in a good practical position to reach our $600 million goal for (all of) 1986."

In Toronto, Bonds will collect in excess of $33 million in 1986, a 10% increase over last year.

Since 1951, State of Israel Bonds has been providing Israel with investment capital for projects ranging from hydroelectric power plants, research and development, to agriculture and industry. In all, Bonds sales have raised over $8 billion for Israel since their inception.

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"Same kind of bottomline logic as corporations"

Charities now more businesslike: fund raiser

By
BELINDA SILBERMAN

TORONTO —
Charitable organizations are increasingly thinking and acting like businesses, in competing for funds, says the United Way's campaign director for the Toronto area.

"We are all under pressure to become more market-driven to pursue the customer," said Anne Golden recently. She was participating in a panel discussion on the current status of volunteerism, sponsored by the Business and Professional Women's Network of the United Jewish Appeal.

Golden said about 55,000 charitable organizations across the country are vying this year for $1.5 billion. In Toronto, the total fund raising objective is $395 million, with the United Way accounting for about 8 per cent of that market.

All charitable organizations are being faced with increased pressure to raise funds, she said.

"Institutions which one would normally think of as charities, like hospitals and universities, are strengthening their fund raising programs. For the first time this year, community colleges are entering the fund raising market."

To deal with the situation, the United Way, which provides about $2.5 million annually to nine Jewish agencies, is doing strategic market planning.

"We're applying the same kind of bottomline logic as corporations do," Golden said.

For example, in a "top business decision," the United Way's door-to-door residential campaign was cancelled in 1982 after it became increasingly difficult for canvassers to reach neighbors at home.

"When we analyzed the cost of organizing and training up to 4,000 volunteers, compared to direct mail tele-marketing — which would use one professional staff person and one secretary — the bottom line seemed to be clear. Door-to-door canvassing was no longer cost effective."

Golden said changes in the charity field have also

Networking identified as key to volunteerism

given volunteers the promise of career advancement. They increasingly cite skills enhancement as a reason for getting involved.

"Reasons like personal fulfilment or helping the community, which used to be at the top of the list, are now ranked much lower," she said. "Networking is also identified as a primary motive."

Volunteeers are receiving "tangible" benefits — gaining more clients, improving their resumes and getting better jobs, she said.

In fact, several years ago a former campaign chairman recruited two of his senior volunteers for high-paying positions in his own company, Golden said.

Businesses are promoting charity work for similar reasons.

In a survey last year of 160 local firms, Metro Toronto's Board of Trade found that most medium to large companies are actively promoting employee volunteerism because it helps the corporate image and improves the management skills of participating employees.

Golden said the United Way, whose 22,000 campaign volunteers are mainly in the workplace, benefits from this way of thinking. Companies are being asked to help raise money and sponsor special events which are held in part to help recapture the "populist element" being lost as a result of decreased community participation in fund raising work.

Golden also told the crowd there aren't enough women involved in leadership roles in fund raising. In this year's campaign cabinet of 30, there was only one woman in charge of a division.

"The rest were men all drawn from the corporate sector," said Golden urging Jewish professional and business women to get involved.

MPP Elinor Caplan said the skills she learned working for Hadassah as a young mother in Hamilton years ago helped launch her political career.

"It was the most rewarding aspect of my life. It gave me the skills to do what I do today," said Caplan, who learned how to chair a meeting, use a microphone, and organize programs.

Rabbi Deborah Brin, who recently became the first woman to have a fulltime pulpit in Canada, said that women's role in volunteerism has expanded significantly in recent years.

"Today we have our own incomes, our own expertise as professionals, and our own status," said Brin, of Congregation Darchei Noam, a Toronto Reconstructionist synagogue.

"Women are now giving impressive percentages of the overall campaigns and they are also beginning to be recognized as leaders both within the local and national organizational scenes."

The program was held at the Beth Tzedec Synagogue.

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"Fantastic" response to Ben Wicks project

Children's book helps Third World charity

By
WENDY ROSEN

TORONTO — Children helping children.

That's the philosophy behind Dear World/Cher Monde — a book that compiles Canadian children's essays, poems and drawings about how they would put the world in order.

The book, which is published by Methuen Publications of Toronto, costs $9.95 of which $7 goes to support Global Ed/Med Supplies Inc. (GEMS), a charity begun in 1982 by cartoonist Ben Wicks and his wife, Doreen.

With a first-run printing of 100,000 copies, Monty Mazin, newly elected chairman of GEMS, said that there is potential for $700,000 to be realized to establish medical clinics and ship supplies to Third World nations.

So far, 70,000 books are in stores which means GEMS may have already netted just under $500,000 from the one-time only fund raising project. Methuen Sales Manager Kim McArthur said since the firm is receiving reorders on a daily basis, she anticipates that all copies will be out of the warehouse by January.

Attracts

20,000

entries

She said that since bookstores have until March to return unsold stock, it won't be known for certain exactly much money the charity will realize.

Mazin, who is associate executive director and director of public relations for the Jewish National Fund, Ontario Region, said that in addition to copies sold in major book stores, corporations and school boards across Canada have been approached to purchase copies.

He said that reaction to the large, full-color paperback, costs of which were kept to a minimum through the support of the Canadian publishing industry and major sponsors, has been "fantastic." There is a possibility that school boards which supported the project will use the book in February as part of their curriculum on the Third World.

The project, conceived and directed by Wicks, attracted 20,000 entries from children in every province and both territories between the ages of 6 and 16.

A panel of judges including Wicks, Pierre Berton, Knowlton Nash and Mila Mulroney selected 400 children's messages which were included in the book. As well, 32 children were selected and the authors represented their province or territory on a 2-day trip to Ottawa where their itinerary included lunch with their MP and a tour of Parliament.

They met Governor-General Jeanne Sauve, who wrote the book's forward, and Prime Minister Brian Mulroney, who bought the first copy from Adam Brown, 7, of Nepean, Ont.

The Prime Minister then spoke to Edward Gatt, a 12-year-old Soviet Jew who emigrated to Canada seven years ago with his family. Gatt, a Willowdale resident and student at Associated Hebrew Schools, exchanged pleasantries with Mulroney who, upon hearing that he had lived in the Soviet Union, asked the youngster how he liked living here.

Gatt responded, "I love Canada and the freedom."

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Remembered as caring and sensitive

Gerald Bronfman dies at age 74

MONTREAL — Gerald Bronfman, a businessman and major supporter of many community institutions, died suddenly Dec. 13 of a heart attack. He would have turned 75 Dec. 22.

Born in Yorkton, Sask., Bronfman was the son of Ann and Harry Bronfman and nephew of Samuel Bronfman, the founder of the Seagram's distilling empire. However, he worked for Seagram's only for the years between his graduation with a commerce degree from McGill University and the outbreak of the Second World War, when he joined the Royal Canadian Air Force, serving as a squadron leader.

He spent several years in Washington coordinating arms supplies for the air force. After the war, he worked for many years with the Air Cadet League of Canada.

Upon his return to Montreal, he set up his own corporate organization. At his death, he was head of the investment firm of Gerbro Inc., as well as president of the holding companies Gerin Inc. and Roslyn Developments Ltd. He was also a director of Hasboro Industries (Can.) Ltd. and other Canadian corporations.

Of all his many community interests, Bronfman was most closely associated with Mount Sinai Hospital, a hospital in Ste. Agathe

Gerald Bronfman

specializing in chest diseases. He was president of the Mount Sinai Hospital Corporation for the past 10 years.

His love of the hospital went back to the 1920s, when his father was head of the building committee overseeing plans for new facilities for Mount Sinai, then a tuberculosis sanitorium. The elder Bronfman later served as president of the hospital.

Bronfman accompanied his father on his weekend trips up north to the hospital. "I became enthralled with my dad's work as president of the hospital.

something to follow his footsteps," he said in an interview a few months ago. Gerald's first formal affiliation with Mount Sinai was a board member in 1955.

Unfortunately, Bronfman did not live to see Mount Sinai fully relocated in Cote St. Luc. Since the early 1960s, hospital officials recognized that, with TB under control, Mount Sinai would better serve the community if it were in Montreal.

Another project Bronfman and his wife Marjorie took a special interest in is Hope and Cope, a support group for cancer patients and their families at the Jewish General Hospital. Five years ago, on their 40th wedding anniversary, they established an endowment for Hope and Cope that got the project going.

"Gerald was a very caring, sensitive man — unusually so," said Hope and Cope founder Sheila Kussner, a longtime friend of the Bronfmans.

"It was typical of the man to have marked one of the milestones of his life with such a generous gift. Hope and Cope is one of the enduring memorials of his philanthropy."

Bronfman served in an executive capacity with the following organizations: Combined Jewish Appeal, Jewish Community Foundation of Montreal, Allied Jewish Community Services, Jewish Public Library, Maimonides Hospital Geriatric Centre, State of Israel Bonds, the YM-YWHA, the Canadian Friends of Haifa University and the Canadian Society of the Weizmann Institute of Science.

Bronfman was also a noted patron of the arts, supporting the Montreal Symphony Orchestra, Les Ballets Jazz de Montreal and the Montreal Museum of Fine Arts. He was recently named a senator of the Stratford Shakespearean Festival Foundation. In addition, he was a trustee of the Quebec Division of the Canadian Red Cross Society.

He was president of two family foundations, the Marjorie and Gerald Bronfman Foundation and the Harry Bronfman Family Foundation, which support health, welfare and education projects in Canada and Israel.

Besides his wife the former Marjorie Meta Schechter, Bronfman is survived by his children Joan, Corinne, Judy and Jeffrey; grandson David; and sister Rona (Mrs. Irving Levitt).

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U.S. cuts interest payments on Israel's military loans

By
PAUL LUNGEN

TORONTO —

The growing controversy over sales of arms to Iran does not seem to have adversely affected the U.S.-Israel relationship, according to the Washington bureau chief of Israel's leading newspaper.

Arab countries examining the close cooperation between the two countries in selling arms to Iran might conclude that "no matter what is to be done in the Middle East, you can't trust the U.S. and Israel," Ha'Aretz reporter Zvi Bar-El said.

Speaking at a meeting of the Canadian Friends of Peace Now at the Holy Blossom Temple, Bar-El posited three assertions resulting from the arms to Iran imbroglio:

- That Israel's relationship with the U.S. is "excellent" and will be influenced only to a small extent by the revelations of complicity in transferring arms to Iran.
- That the Arab world will conclude that the Jewish state's ties to the U.S. are strong and "they have no share of it now."
- That the "pace" of solving the Arab-Israeli conflict will be dictated by Israeli "pace-makers."

Pointing to the absence of an adverse impact on Israel, Bar-El told about 75 people that in the wake of the arms transfer disclosures the U.S. administration reduced the interest payments demanded of Israel for past military loans, amounting to savings of hundreds of millions of dollars.

The decision to do so earlier was delayed by the "cold breeze" created by the Jonathan Pollard spy scandal, but "the Iran affair didn't block anything," he said.

In the past few weeks, Congress granted Israel status as a major, non-NATO ally, opening the door to Israeli participation in bidding for U.S. military contracts, Bar-El added.

Israel can also be expected to participate in contracts relating to the Strategic Defence Initiative, further indicating the extent of the relationship between the two countries.

Turning to the reaction in the Middle East to the sale of arms to Iran, which has called for the spread of its particular brand of Shiite Islamic fundamentalism throughout the Arab world, Bar-El noted that Jordan's King Hussein sent "a very bitter letter" to U.S. President Ronald Reagan.

The letter stated that despite his best efforts to create a moderate Arab front, and after telling the Iraqis that the U.S. would support it politically, if not militarily, in its war with Iran, the U.S. and Israel circumvented his intentions and "played behind his back."

Hussein believes the U.S. and Israel "just didn't care" about his efforts and "stabbed him in the back" to improve ties with the "enemy of the Arab world (Iran)."

The result is a further erosion of American credibility in the region and the feeling that peace moves will have to wait until the Americans somehow create "a new atmosphere."

With Hussein feeling betrayed, there's not likely to be an impetus for peace from the Arab side, leaving it up to Israel for any such moves, he said.

Turning to the domestic Israeli front, Bar-El noted that peace initiatives with its Arab neighbors have taken a back seat to other concerns, such as inter-Jewish strife. Talk in Israel does not deal with such issues as the corrosive effect of occupation on the national psyche or on the "Zionist enterprise," he said.

"People feel relatively secure." Yet Bar-El called for initiatives to strengthen the moderate elements in the Palestinian camp. He advocated economic development in the West Bank beyond merely shoring up the service sector, as has been the case by and large so far in attempts to get Jordan to play a more active role in the West Bank.

He called for investments by Israelis and Arabs in productive, long term enterprises to give local inhabitants a stake in peace and cooperation with Israel.

When asked during a question period whether his reliance on economic ties to foster improved relations did not ignore the role of religion in the Arab-Israeli conflict, Bar-El noted that Egypt was as Moslem as other Arab countries and that didn't prevent it from concluding a peace agreement with Israel. Other than Iran, Middle Eastern countries are not controlled by fundamentalist religious parties, he said.

Bar-El stated there are elements in the Israel Labor Party considering unilateral withdrawal from major Arab population centres — a sort of modified Allon plan. Placing his support behind such a move, Bar-El said it would help create "a new atmosphere" of goodwill, but he added that under the current unity government situation, it was an unlikely eventuality.

At present, the best that can be hoped for is a continuation of Peres' attempts to change the "vocabulary" in the region away from conflict to goodwill, he said. That could serve as the basis for the next step, economic development in Arab sectors in the West Bank, he said.

Party's on

TORONTO —

North York Parks and Recreation Department is presenting a New Year's eve dinner and dance for seniors at Earl Bales Community Centre on Dec. 31, at 7 p.m. Cost is $15 per person. Music is by the Phil Gold Band.

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Organizations and People

Last chance to bridge generation gap

Yiddishist: Save the books

By
BELINDA SILBERMAN

TORONTO —
Saving Yiddish books from oblivion is a matter of bridging the gap between generations, said Aaron Lansky, 31, here recently.

"It is the last chance to reconnect with the world of East European Jewry while there are still Jews alive who came from that world," the celebrated young redeemer of Yiddish volumes told an audience of about 300 people at the Beth Tikvah Synagogue.

"We must act before it's too late," he said, in recounting the rescue that he and his volunteers have effected in the past six years.

He also announced that the University of Toronto will launch a campaign to raise funds for an additional thousand Yiddish books, to make it one of the largest research collections in North America.

Aaron Lansky

Lansky's address was co-sponsored by the shul, along with Toronto's Friends of Yiddish Society, and the Toronto Jewish Congress' Committee for Yiddish.

Lansky and his young helpers have traveled all over the U.S. filling large rented trucks with discarded books, often entire collections.

Once, they rescued 18,000 volumes of Yiddish from a former Labor Zionist centre in Brighton Beach that had fallen on hard times and been sublet to a yeshiva group. The students who regarded the books as worldly and forbidden literature, had thrown the entire library in the cellar.

On another occasion, 85,000 folios of rare Yiddish sheet music dating back to 1898 were found in a garage in Brooklyn.

Lansky and his associates came across 3,000 copies of a 2-volume history of the Jews, in a warehouse. The books, in unopened boxes with the original publisher's stencils, had never been distributed in the 22 years since they were printed because the writer, who had spent 20 years working on the history, died just as they came off the press.

Lansky founded the non-profit National Yiddish Book Centre in 1980, after unsuccessfully pleading with Jewish organizations in New York for support. With its member volunteers — now numbering some 13,000 — the centre has collected more than 600,000 books and launched various Yiddish language and literature programs.

Said Lansky: "Some of the volunteers are elderly, like one Los Angeles man in his late 70s who hits the streets by 7.30 every morning; he alone saved about 35,000 volumes.

"Another man travels by bus through the Bronx bringing home two small bundles of books at a time — all that he can carry."

Lansky began soliciting books while studying Yiddish literature at McGill University, trying to find the texts he needed for his Master's course. "I let it be known in a very modest way I was interested in collecting Yiddish books. Before I knew it, my apartment began filling up with volumes. First the livingroom, then the kitchen and finally, the bedroom."

Lansky asked that Yiddish books be donated in Toronto through local coordinator Laurie Brown, at (416) 444-7015. More volunteers and warehouse space for book storage are also needed, he said.

TJC organizes mediation body

By
SAM MAINSTER

TORONTO —
Toronto Jews should take a more personal involvement in Israel by visiting the Jewish state and investing in Israeli business, according to the president of Toronto Jewish Congress.

"Israel needs us not just for tzedakah but for business purposes," Ronald Appleby stated recently.

Speaking at a meeting of the adult education committee of Beth David B'nai Israel Beth Am Synagogue, Appleby said he is organizing a 200-person tour — the largest to date from one city — to visit the Holy Land from March 23 to April 3.

Turning to overseas investment, Appleby stated he would like to see Toronto Jews participate in joint projects with Israeli businesses. "I know Israelis would prefer a partnership to tzedakah," he said.

Appleby, whose discussion touched on a variety of issues confronting the Jewish community, said unity within the local community was of utmost importance. He outlined the mandate and the work so far of a special committee of four Orthodox, three Reform and three Conservative community members which will mediate disputes and attempt to increase understanding between various streams of Jewish life.

"We must strive for a Jewish community which takes the diverse approaches of Jewish life and experience and weaves them together into the fabric of a unified community," he said.

Examining financial pressures in the community, Appleby said that while "every cause is a good cause," there has to be "discipline if everyone is going to use the United Jewish Appeal."

Increased day school attendance was creating a financial strain, Appleby said, noting the Community Hebrew Academy of Toronto now requires a new building thanks to a 4-year jump in attendance from 290 to about 600.

Appleby called on synagogues to make space available for child day care centres "sponsored by the community, but implemented by the synagogues." That could help syngagogues by cementing ties to the young couples bringing their children for the day, he added.

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CHANUKAH GREETINGS

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Israel nurses called more hardworking

TORONTO —

Israeli nurses are more dedicated to their positions and more willing to work extra hours with little or no compensation than those in North America, says Judith Shamian, director of nursing research at Sunnybrook Medical Centre.

Speaking at a new members' luncheon hosted by the Toronto Women's Division of The Canadian Shaare Zedek Hospital Foundation, Shamian stressed, however, that this did not mean that nursing care here is inferior, just different.

A graduate of the Shaare Zedek Medical Centre School of Nursing and formerly a nurse in that institution's emergency department, she told of some of her own personal experiences to illustrate the differences.

Shamian was on maternity leave when the Yom Kippur War erupted and was immediately called back to duty.

"Of course, there was no such thing as leave anymore," she said, "and no husband, either. He was off with the army and I had two babies to look after, one of three months and the other 20 months old. The other head nurse in emergency took turns babysitting them with me.

"She would be brought to my house with a Shaare Zedek ambulance and I would go back to the hospital in it, returning after a 12-hour shift."

When she was in Israel recently, a reunion with several of her former classmates was cut short because they had to return to the wards — the night staff was shorthanded.

"Nurses here wouldn't do that," she added. "They'd just tell the night supervisor that this was her problem."

Shamian also reminisced about the old Shaare Zedek Hospital building, which was closed in 1979 when the new comprehensive Medical Centre was opened.

"It was 3 stories high and had an inefficient elevator. There were 10 patients to a room and no one had any privacy," she said. "Everyone knew everything about everyone else. I thought it was terrible, but now I wonder about it. People seem to heal faster when they have company and can share their troubles."

Contrasting maternity care in North America with that of Israel, she explained that all Israeli hospitals have midwives and some are always at the hospital, so there's no mad dash for a doctor when a baby decides to make its arrival at an inconvenient hour.

The midwives don't work completely on their own, she added, and have the full backup of the hospital and doctors in difficult or emergency cases.

The luncheon was held at the home of Renee and Harvey Solursh and was designed to enlist new women to the Shaare Zedek group and to encourage less active members to become more involved.

For information on the Canadian Shaare Zedek Hospital Foundation Toronto Women's Division, call 781-3584.

Renee Solursh (left), Judy Shamian (centre) and Susan Cohen share a joke before Shamian's talk at a new members' luncheon at the Toronto Women's Division of the Canadian Shaare Zedek Hospital Foundation.

Bloor JCC will host basketball tournament

TORONTO —

The Bloor branch of the Jewish Community Centre will host a 4-team basketball tournament on Dec. 27-28.

Game time on Saturday, Dec. 27 is from 5-7 p.m. and on Sunday, Dec. 28 from 11 a.m. to 1 p.m. The public is invited to attend.

For more information, contact the JCC at 924-6211.

H. Taylor
PHOTOGRAPHY

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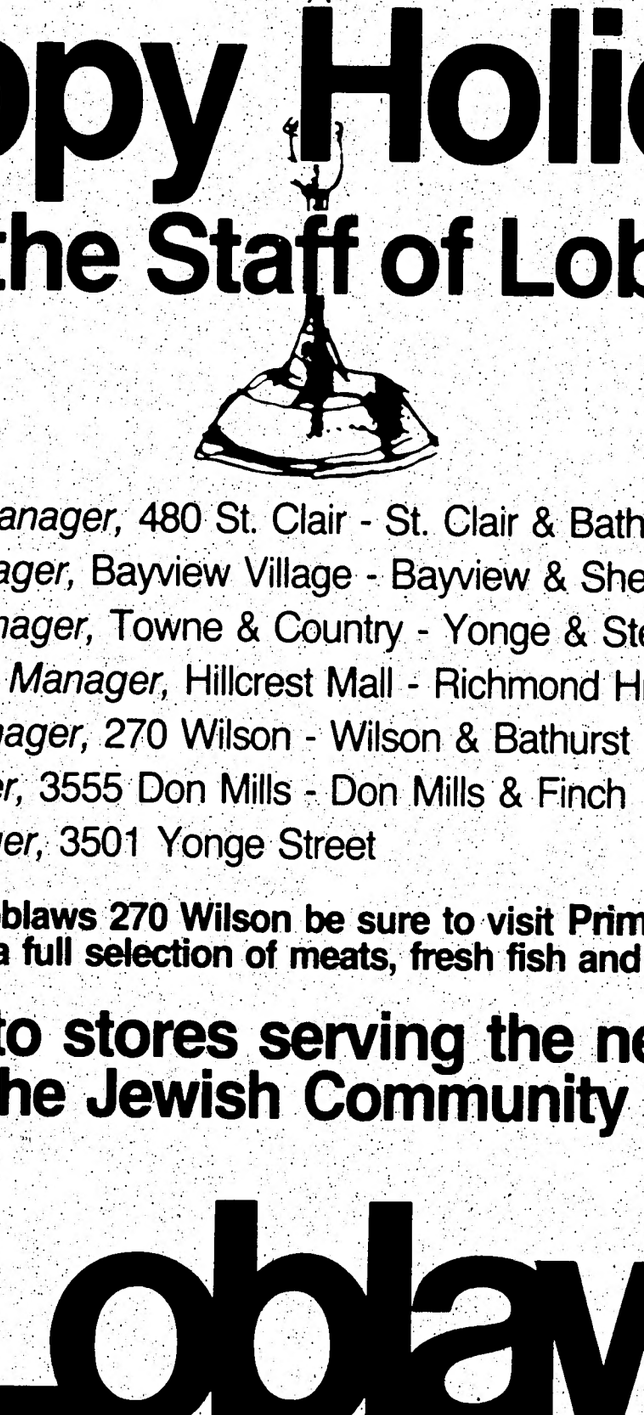

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Help for children in dealing with wayward children

Support group needed to apply "Toughlove"

By
MOURA WOLPERT

HAMILTON —

"Toughlove" — firm but loving discipline — is often the last resort of parents who have lost control over their children but administering it without the backup of a support group is virtually impossible.

"There's no way," says Toughlove advocate and president of the Association of Parent Support Groups in Ontario, Marla Kelman, "that you can be firm without support."

Kelman was at Woman's World 86 at the Hamilton Convention Centre to explain the work of APSGO and to assure parents of wayward children that round-the-clock support is available.

The association was formed in order to help groups survive, said Kelman, a former Hamiltonian who now lives in Toronto.

APSGO provides a regular forum for communication among the various groups in Ontario, the family service sector and the government. As well, it operates a national referral line to put parents in touch with support groups in their own communities, sponsors regular education seminars, provides speakers for organizations and publishes a quarterly newsletter.

Most of the people who find their way to parent support groups are parents of teenage drug addicts, shoplifters, truants, children who are destructive and abusive or otherwise uncontrollable.

Toughlove teaches parents to set limits and to be firm and consistent but loving. "About 98% of parents can change but," stressed Kelman, "they can't do it without a support group. Without that support, many parents give up.

"What do you do when it's 3 a.m. and your kid isn't home and you've no idea where he is?"

A phone call will bring immediate support. "They know what you're going through because most parents in the group have already been through it," said Kelman.

As an example, she cited the case of a mother who had grounded her teenage son for a misdeed.

Other parents came to her aid by gathering at her home for a party — and holding the party right by the front door! When the youngster wanted to go out, he found his way blocked by the partying adults.

He returned to his room but returned later and again tried to get to the front door. Asked if his mother had given him permission to go out, he reluctantly admitted that she hadn't.

"It was a lovely, quiet party," recalled Kelman with a smile, "and eventually the kid understood that his mother had support.

"But," she added, "you have to treat the issue with a certain amount of humor. Humor is critical," she stressed.

By the time they join a group, parents are usually totally browbeaten, "but you don't have to be browbeaten before joining," she said. "Why not start dealing with the problem a little earlier? The first time your 12-year old is caught shoplifting, just phone someone," she advised.

Although the average age of the children is 12 years and up, problems begin much earlier if parents do not set firm guidelines and are inconsistent. "They learn very early how to manipulate. They know exactly what buttons to push.

"Young people of all ages need guidelines," Kelman told her audience. "It's very frightening to freefall. They want to know what the bottom line is."

The Parent Support Group referral line is (416) 223-9551, seven days a week and groups are available in the Hamilton-Burlington area.

Benign breast disorder treatable

By
GAYE LEFEBVRE

TORONTO —

Women should not panic at the discovery of breast lumps or pain, says a leading gynecologist.

"Tenderness, pain and lumps in the breast are common — 40 to 50% of women between 30 and 50 experience these symptoms, but the large majority of cases are not malignant," says Dr. Albert Yuzpe, chief of the Department of Gynecology at University Hospital in London, Ont.

Yuzpe was in Toronto recently to talk about benign breast disorder (BBD), a non-cancerous and treatable condition characterized by lumps or cysts in one or both breasts, and pain which may range from mild to physically debilitating. The pain may be constant or fluctuate during the month with the changing levels of hormones, says Yuzpe.

It is essential that women regularly conduct breast self-examinations once a month after menstruation since "80% of all breast lumps are found by the patient," says the doctor.

According to Yuzpe, doctors today are more sensitive to the real discomforts of benign breast disorder than 10 years ago. A woman should see her doctor immediately if she discovers any of the symptoms.

Once a doctor determines that the lumps are not malignant, either after an examination, a biopsy (in which a tissue sample is taken) or a mammogram (a breast x-ray), several treatments are available.

"For mild pain, a doctor may advise a diet change such as eliminating caffeine and salt, wearing loose clothing or taking aspirin," says Yuzpe.

If a patient has lumps combined with pain that is continuous or severe "a doctor may prescribe Cyclomen, a synthetic hormone which reduces the pain in 70 to 80% of the cases," says Yuzpe. But, he added, 40% of women experience a recurrence of BBD symptoms within a year.

Cyclomen, which is prescribed for a period of three to six months, alters the hormone levels and induces a pseudo-menopause and may reduce the size of a breast lump, says Yuzpe.

Side effects are minimal, the doctor says, especially since a low dosage is required to treat BBD. But a woman may experience some weight gain, mild facial acne, and in 50% of the cases, menstruation is reduced or eliminated.

These side effects are temporary, but pregnant women, nursing mothers and women with kidney, liver or heart disorders cannot go on cyclomen therapy, says Yuzpe.

Yuzpe says there is a greater interest in women's health issues. "Ten years ago women never talked openly about their health problems such as breast cancer or pre-menstrual symptoms. But today, those issues are out of the closet and doctors are more responsive."

Technion grads role praised

TORONTO —

How many Technion graduates helped create Israeli industries during the early days of the state and even in the pre-state era was the theme of the talk by General Amos Horev, former president of the Technion, at a recent luncheon held by the Toronto Chapter of the Canadian Technion Society.

Whereas in modern societies the demands of developing industries very often determine the emphasis placed by universities and technological institutes upon the subjects taught, in modern-day Israel, and even in the pre-state days, the reverse was the case, Horev said.

The most outstanding example of this was the Israeli aircraft industry, with some 80% of the engineers graduates of the Technion's Faculty of Aeronautical, Mechanical and Electrical Engineering and Industrial Management, he said.

This pattern was followed by many other industries in Israel — the electronic and computer-based industries in particular.

The importance of the role of the Technion in the past does not overshadow its vital role today — in providing the skilled manpower for the existing industries, as well as the potential for new industries, Horev said.

Horev then dwelt upon the financial straits of the institute, explaining that with the decrease in government support, Technion societies throughout the world are being asked to supply a greater proportion of the operating budget.

He told the audience that the Israel Technion Society, of which he is the president, has increased its efforts and was successful in providing some $2 million to the Technion each year. This sum is second only to the American Technion Society and is somewhat more than the Canadian Technion Society.

Horev commended the Toronto Chapter for its plans to mobilize a $1 million endowment fund in its From Generation to Generation campaign in 1987. Under the circumstances which prevail in Israel, there is no worthier cause, he said.

Harry Solomon hosted the meeting which was attended by members of the local executive committee as well as a number of young professionals.

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"Thin is in" view makes eating disorders inevitable

By
WENDY ROSEN

TORONTO —

The best way to treat or prevent anorexia nervosa or bulimia is to change society's view that it's in to be thin, a noted psychiatrist said.

In an address to about 20 health professionals at the Wellness '86 Conference held recently at the Sheraton Centre, Dr. David Garner said that in his opinion conventional means — most notably behavior therapy and education — do not work.

"We are noticing an ever increasing trend in eating disorders in the past 10 or 15 years," he said. "So you have to ask yourselves whether by concentrating on educating people are we creating a situation where people are learning to be anorexic?"

The University of Toronto professor stated that "the pleasurable aspects" of the eating disorder make victims more resistent to seeking help. Because treatment always involves weight gain — which terrifies them — and eating previously forbidden foods, patients are ambivalent or uncertain about recovery.

In emphasizing the similarity between the two conditions, he said that the obvious symptoms include fear of weight gain, preoccupation with food, erosion of dental areas, and swelling and puffiness in the facial areas.

"If you as a health professional think someone has a problem, you should encourage him or her to seek help — you need to bring it to the person's attention," he said. "Don't assume your responsibility goes beyond that unless the person is in a critical medical state and then you can step in in an aggressive way."

In the case of a minor, the health professional should tell the person's parents.

Garner stressed that conventional treatment not adapted to deal with the specific eating problems would likely end in failure.

"You must refer the person to experts with recent knowledge as so much work has been done in the last two years."

In general terms, there are three basic factors which predispose someone to the eating disorders: individual, familial — "one of the worst things the profession has done is blame the family — when you don't understand a condition blame the mother until you get the scientific data" — and socio-economic. These factors lead to the chain of dieting, increase of self-control and self-worth and finally starvation.

Twiggy set trend

These eating disorders are more common in women, in adolescents and in the upper classes although it now is filtering down to the rest.

Garner said the social standard for attractiveness has changed tremendously in the last 20 years. When once rounded Rubinesque figures were considered the norm, Twiggy's emaciated look set the fashion trend that still continues.

He cited a 20-year study which compares the body weight of Playboy models with a life insurance company's actuarial figures for women's weight. It showed that as the body weight for women increased that of the models — the socially accepted role model — actually decreased.

The professor said there is tremendous pressure for women, not men, to diet and to feel guilty when consuming anything other than "rat chow". He said women's magazines and even advertisements cater to and perpetuate the thin ideal.

He cited a 1984 study published by Glamour Magazine in which most women readers said they were unhappy with their shape and because of that had poor self-esteem.

Even the fitness trend for women in the past 10 years is "a thinly veiled stategy" to lose weight and not necessarily to get the cardiovascular system in shape.

"The media set the standard and everyone feels guilty that they can't fit that image."

The 4-day conference was sponsored by the YW-YMCA, the Ministry of Tourism and Recreation, the Ministry of Health and the Ministry of Labor.

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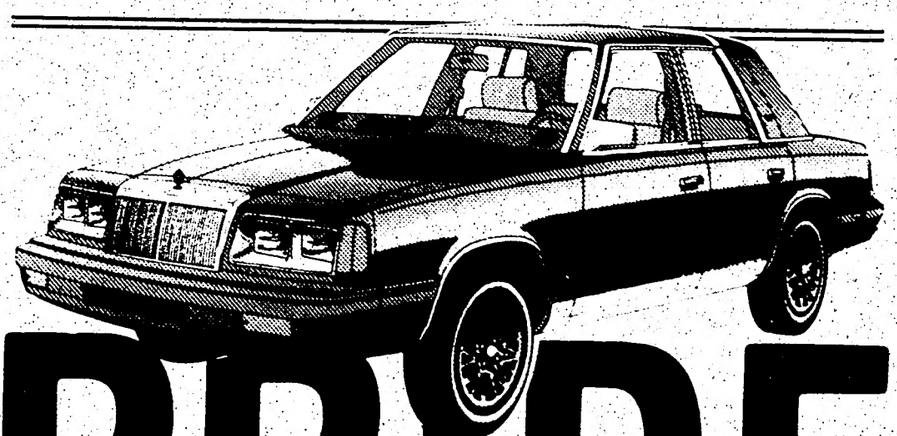
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Seeks to promote oral tradition

Rosh Chodesh literature explores women's role

By
MYRON LOVE

WINNIPEG —

The Women's movement of the past 20 years has left its impact on Judaism in several forms including the institutional level in which women in the Reform movement and some Conservative synagogues have gained acceptance as part of minyanim and as rabbis.

On a spiritual level, groups of Jewish women throughout Canada and the United States have coalesced around the theme of Rosh Chodesh, a time traditionally identified with women, to try to reassess, redefine and recreate their position within religious Judaism.

In the last 10 years, a growing body of Rosh Chodesh literature has developed in the U.S. for women. The most recent entry is Miriam's Well — Rituals for Jewish Women Around the Year, by Boston folklorist Penina Adelman.

Legend has it that Miriam's Well, through Moses' sister Miriam, gave sustenance to the Israelites during their wanderings in the wilderness. It was filled with pure, sparkling, living waters and was created at twilight on the second day of Creation to serve as a reminder to all who drank or drew from it that Torah is a well from which all may drink and be restored.

Adelman's "Well" has its source in a Rosh Chodesh group in which she was a participant seven years ago in Jerusalem. Among the other participants, and the only Canadian contributor to the book, was Carol Rose, a teacher and writer in Winnipeg.

Rose was in Jerusalem at the time with her husband, Rabbi Neal Rose, who was on a sabbatical from his teaching position at the University of Manitoba. Carol had been involved in Rosh Chodesh groups in Winnipeg since the early 1970s.

"We had some very creative people in the Jerusalem group," she recalled. "Each month, we would study a subject related to that month. For each theme, we wrote original stories, songs and poems. We found in our group a sisterhood, support, commonality.

"Penina (the author) used some of the material from the Jerusalem Rosh Chodesh celebration for her book as well as poetry, stories and meditations she has solicited from participants throughout the continent since. I'm identified in the book as Atara."

The 110-page volume is divided into three parts. The first section includes an explanation of Rosh Chodesh and the Jewish calendar, the creative process of Rosh Chodesh, the purpose of the book and how to use it.

The middle section revolves around the months, with each unit suggesting the ingredients necessary, the setting, the theme, and a few pages of poems, stories and meditations. The last section has suggestions on how to start your own Rosh Chodesh group.

"What we, and Miriam's Well are trying to do is create an oral tradition for women, something lacking in our oral traditions," said Rose. "The book isn't a how-to book or a prescription for anyone else. It is meant to be part of an evolving oral tradition. Miriam's Well is deep and inviting.

"It symbolizes an ancient image from which we can draw to create a meaningful Jewish present. We want to encourage Jewish women to participate in Judaism in a creative and imaginative way."

Rose is also author of The Student Reference and Assignment Guide, a non-sexist student's guide to Torah, midrash and the Jewish year built around a practical appointments and assignments calendar in book form. The calendar is into its second run off the presses of Winnipeg's Jewish Education Publishers of Canada and is available in book stores in Toronto, Montreal and Winnipeg.

Travelers have to declare jewelry and wedding gifts

OTTAWA —

Canadians returning from outside the country must declare all goods including jewelry and wedding gifts at Canada Customs, according to a release from Revenue Canada.

For example, Canadian residents who get married in another country have to declare, upon return, all personal gifts — rings, necklaces and anything else — just as if they had bought the items.

Customs regulations state clearly that even if Canadians take jewelry out of the country to wear while away, upon their return they can be asked by the inspector for proof of purchase. If the traveler can't provide this, the inspector might believe that it was acquired abroad.

To avoid this problem, Revenue Canada Customs and Excise recommends that people planning to take jewelry on a trip should first have the item appraised and photographed by a jeweler. By carrying these documents, they can prove the history of the jewelry.

If the item was previously imported into Canada, travelers should also carry a copy of their Customs receipt.

It's either follow these steps or take the advice offered by Dale Colter, chief of Passenger Entry Processing and Tariff Programs in the Customs Program Branch at Canada Customs: "If you don't have to take it with you, don't."

Furthermore, any item taken out of Canada that is changed in any way or that is somehow made more valuable isn't considered the same and the "new" item must be declared in full. Jewelry is of particular concern to Canada Customs because of its high value and small size, which makes it easy to take in and out of the country.

For example, if someone has a ring reset even though part of the materials are Canadian, the ring is considered new and must be declared. Duty has to be paid, unless the article has been reported to Customs before departure from Canada and authority given to have the repairs or additions to the item made outside of Canada.

This authority is only given if a similiar service is not available here. As there are many qualified jewelers across Canada, it is unlikely permission would be granted.

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Foster home placements are sought in Winnipeg

WINNIPEG —

Foster placements have become an urgent need in the Jewish community here and the Jewish Child and Family Service will be holding an information evening in January as part of its campaign to find more homes.

Judy Nichol, a child case worker with the agency emphasized the urgency of this need in Winnipeg in a recent interview.

As a child case worker, Nichol works with children and their families with the goal of keeping families together. However, this is not always possible, and a foster placement may be necessary when, for example, there is marital breakdown and a child is caught in the midst of an emotionally volatile situation.

Sometimes, the relationship between a parent and a child has deteriorated to the point where it is better for the child not to be at home, Nichol said. A temporary removal of the child from his or her home for a "cooling off" period may be a constructive alternative, she added.

When the need arises for a child to be taken out of his or her family setting, the agency is faced with the dilemma of finding a place for the child to stay.

Nearby relatives or friends may be called upon but they are often unable to help without "taking sides" in the family conflict, and therefore may not choose to take the child in. If the child is mature enough to be able to handle some independence a board and room or hotel may be acceptable.

Chevrah, the JC and FS residential treatment home for children with behavioral and emotional problems, may serve as an emergency placement but Nichol said this is not the best solution as it is sometimes disruptive to the longer term residents.

Most children who are in the midst of family upheaval feel emotionally vulnerable and need consistency and acceptance in a stable home atmosphere, she said. A place that offers love and care as well as respect for a child's difference would help ease the pain at a time that is full of confusion and often hostility.

Nichol said the agency would like to have a number of foster placements to choose from so that the child's needs could be matched with the family's needs. Being a foster family can be an enriching and rewarding experience, she said.

Choosing to be a foster placement, however, should not be an impulsive decision, Nichol stressed. The staff at the agency will be offering the information evening for people who would like to learn more about being a foster family. Answers about eligibility, responsibilities, reimbursement will be discussed at that time.

The foster family information evening will be held at 7.30 p.m., Tuesday, Jan. 13 at Jewish Child and Family Service, 1001-228 Notre Dame Ave. Call 943-6425 if you wish to attend.

Genetics forum set for Jan. 13

TORONTO —

A public symposium on the legal, moral and ethical issues of genetic engineering featuring two scientists, a rabbi, and a law professor will be held at 8 p.m. Jan. 13 at Leah Posluns Theatre, 4600 Bathurst St.

Sponsored by the Toronto Chapter of the Canadian Society for the Weizmann Institute of Science, the panel will discuss the topic Genetic Manipulation: Blessing or Curse? and will deal with the two main areas of genetic engineering: gene therapy and diagnostic tools.

The panelists include Bernard Dickens, professor of law at the University of Toronto; Keith Dorrington, vice-president, research and technology at Connaught Laboratories Ltd.; Rabbi Dow Marmur of Holy Blossom Temple; and Louis Siminovitch, director of the Mount Sinai Hospital Research Institute.

David Schatzky, host of Radio Noon on CBC Radio, will serve as moderator.

The scientists on the panel, Dorrington and Siminovitch, will explain genetic engineering and what it can do for mankind.

Dickens will discuss the legal and ethical problems of using some of the new technologies and Marmur will deal with the moral constraints.

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THE PROMENADE

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Fashion

Concept evolves from owners' study

Brettons solves the problems facing working women

By
LORI SMITH

This year an exceptional store has opened to meet the special shopping needs of today's working women.

Brettons, a department store style shop with specialty store service, was conceived and designed for working women, a group of customers whose approach to shopping has changed dramatically.

Marcal Lamoureux, president of Brettons, explains that the store's owners — the Brenninkmeyer family — put together a study of retailers, customers and shopping centres and found a need in the market.

"They found that working women have no time for shopping and 50% hate doing it. But they go at least once every two weeks and spend an average of 20 minutes in a store."

It was discovered that these women preferred the convenience of department stores but due to inadequate saleshelp and poor service they ended up going to specialty shops.

"So this concept evolved. Brettons doesn't offer everything. We have specific price points and a high level of service to back up what we offer."

The stores, which are currently located in Ottawa's Rideau Centre and St. Laurent, Polo Park in Winnipeg, the Promenade in Toronto and Square One in Mississauga, offer a selection of clothing, accessories and cosmetics. And, says Lamoureux, because working women often shop with and for their mate and children, menswear and children's clothing are also available.

This season Brettons is offering a fine selection of fashions to take a woman from the office to dinner to the cottage or chalet on weekends.

Sandra Classic, Brettons general merchandising manager, says that fashion this season revolves around good garments that are functional and stylish. Clothes for women are closer to the body. Wearable, scaled down designs such as those shown by Jean Claude Poitras, Alfred Sung, Simon Chang, Debbie Shuchat, Mr. Leonard and Outlander.

Knits are important as is buying a key piece such as a skirt and matching it with two or three tops. And, says Classic, there has been a dress revival. Up-to-the-minute styling and quality lend the garments both authority and femininity.

Black is the key color this season, and pivotal shades are charcoal grey and red. The brights are in refined jewel tones such as purple and green, and winter white and ivory are important.

For holiday, black with touches of glint is extremely fashionable. And many garments are in mint, lilac, and peach — shades that can carry through to spring.

The lingerie offered at Brettons is designed to complement the fashions. Strapless and backless bras are available, as are seamless items.

Sally Smart, manager of menswear and ladies' accessories, says that jewelry is also very important this season. There is a movement to metallics and Chanel-inspired pearls and chains. And knits have exploded on the scene with hats, scarves, hoods, and gloves available in myriad colors.

Another important look is snakeskin or crocodile. Shoes, belts, small leather goods and bags in these looks compliment today's fashions.

Smart explains that the basic pump or flat remains popular in footwear. Plain shoes with small heels or wedge heels are important, as are shoes with bows and buttons. In terms of color, black patent and the primary shades lead the way.

Menswear is a bit more tactile this season. Different yarns are used and a little dash of color. Printed corduroy pants are important and ribbed, corded and flecked sportshirts are in style.

The silhouette is a little more refined. It is easy fitting but closer to the body and suits have clean lines, the extraneous flaps and vents removed.

Black, charcoal grey, flannel, purple, teal and red are important colors. And in ties the jewel tones are being shown and jacquards have replaced paisley as the season's most important pattern.

A boxy blazer with leather trim and long knitted slim skirt. From Simon Chang. (Pilon photo)

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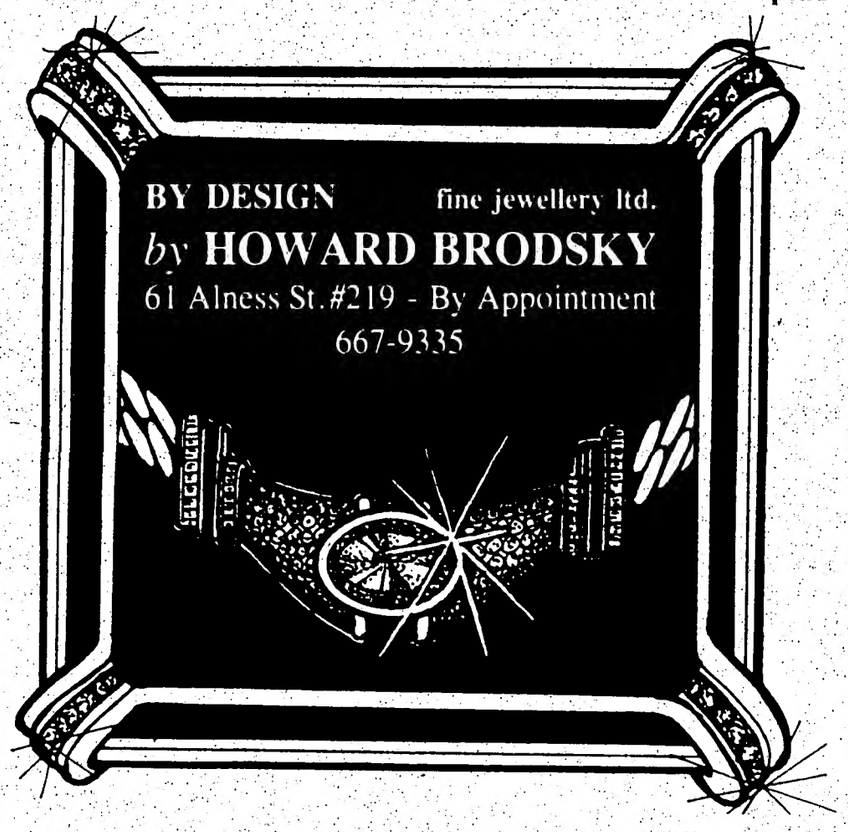

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Langlois on right track

By
LORI SMITH

Feminine, comfortable, sophisticated sportswear marks this season's collection by Canadian designer Lorraine Langlois.

The idea for her line, she says, stems from her belief that the conservative suit is no longer a woman's only daywear option.

"Suits are still important but it's not necessary to wear one every day. Even the clothing men wear to work has gotten softer. You'll see them in long, beautiful cardigans on days where there's no board meeting.

"It's the same with women. They can wear a cardigan as a jacket and other pieces of sportswear that are soft and elegant — not sloppy."

Langlois' collection is composed primarily of daywear with a few garments that make the foray into evening. Natural fabrics such as 100% wool jersey are her mainstays.

One group in this fabric includes solid black skirts and tops with complimentary pieces in wool featuring a dot pattern.

Big jackets, skirts and pants are offered in bright red, green, purple and taupe ribbed knits with tweed-like co-ordinates.

She says there is always a big demand for jersey knits in a rayon and linen mix. This season she has used a gray and black salt and pepper version of the fabric as well as coral and black and jade green and black combinations.

"It's a very wearable material. It travels well, doesn't wrinkle or take up a lot of room in a suitcase, it isn't too hot and it holds its shape."

Another segment of the collection features garments in a woven rayon knit jacquard. It includes a cardigan jacket with a cascading collar, a full skirt and blouses. A day to evening portion of the line is done in a satin wool and includes a tulip skirt and a fitted jacket.

The skirts in the line range from 30 to 32 inches, though some are longer. Shoulder pads are still important but this season Langlois has used rounder, softer pads.

Her look is basically inverted. Wider shoulders with narrower bottoms. A silhouette that has always been and remains flattering to a large number of women.

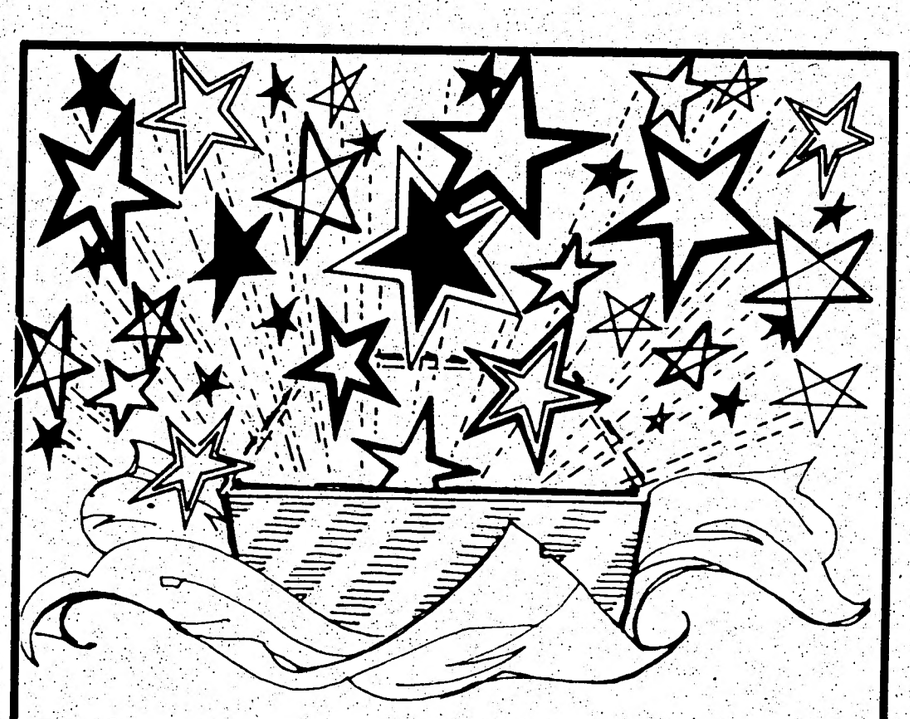
Her holiday collection is done in solid black panne velvet or green and black and purple and black versions of the fabric, satin garments coordinate with it.

Langlois says she pays her respect to fashion and trends but does not follow them.

"The time when women would wear a style just to be in fashion is gone. They know now what they want to wear and what looks best on them."

A soft cawl neck tunic top, cardigan and tulip skirt, in a black dot on taupe 100% wool knit. From Lorraine Langlois.

For holiday, Lorraine Langlois offers a soft elegant jacket and bustier in a velvet print and a solid black narrow skirt.



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Fashion

Even the name is changed

Costume jewelry gains new respect

Boo on bow ties

Would you buy a used car from a man in a bow tie? Not likely, says a New York "image consultant."

Neckties, writes John T. Molloy in a recent issue of Success magazine, are the "heraldic shields of 20th-century corporate America."

Molloy, author of the bestselling advice book Dress For Success, urges groomed-to-zoom business executives to wear only diagonally striped "rep" ties or patterned "club" ties.

"To the most sophisticated executives, it announces that you are a member of his club," according to Molloy.

"The average person who wears a bow tie is distrusted by almost everyone," he said. "But if you absolutely insist on wearing a (bow tie), buy the right accessories for it: a red nose and a beanie cap with a propeller."

Nonsense, reply some noted bow-tie wearers.

"Credibility ought not to be tied to such a thing," said cello-voiced Charles Osgood, commentator for CBS News.

"There are some fairly credible people who wore bow ties: Winston Churchill, for example. Too bad Mr Molloy wasn't around to help him out," Osgood said, wryly. "Churchill might have been an effective leader."

"If it's worn by someone slobbish, it can be a disaster. But worn by the right kind of people with the right kind of suit — someone like (actor) John Houseman, for example — it works," said Michael Korda, editor-in-chief of Simon & Schuster.

He is also the author of two best-selling books, Success and Power, that advise corporate climbers on matters of dress, intimidation and conformity.

"No doubt with businessmen it's gone out of vogue, which is what Molloy is probably groping towards," said Korda.

"Very few corporate executives that I know wear bow ties — in fact, I can't think of one.

"But personally, in most cases where somebody wears a bow tie, I tend to think of them as faintly aristocratic. It seems to me that bow ties are probably old-WASP aristocratic, with a trace of self-indulgent foppery that's rather attractive," he said.

"And far from Molloy being right about this, I think it's very much a respectable, upper-class thing to do."

But that attitude has been changing over the last few years and it's especially evident in this season's collection.

For starters, the name itself has been refined: It's no longer referred to as costume jewelry but fashion jewelry.

Eileen Harman, jewelry buyer for Birks, explains the difference: "Costume jewelry was usually made out of cheap plastic beads that you bought for $2 and junked the next year."

Now, she says, fashion jewelry has gained new respect for its timeless appeal and quality of workmanship.

The price reflects this, and not surprisingly, it's the high-priced designer-label items that are selling quickest. Nina Ricci and Christian Dior earrings set with semi-precious stones like rose quartz and black onyx retail for $35 to $55 and upwards.

That customers have not balked at the price gives credence to the fact that they are getting good value for the money.

"There's a lot of metal being shown now, probably due to the mad rush on stones last fall," Harman says. "You'll see lots of chain. It's a very aggressive look."

Candis McDonnell, vice-president of the two-year-old Yu boutiques, concurs, citing bold gold chokers and tight neck cuffs as the big trend for the new season.

A new European trend quickly being adopted in Canada is hairbows and headbands. Originating in Paris as a tie-in with the classic Chanel look, McDonnell says they are most popular in moire silk, flat silk and velvet.

If you've always had your heart set on large dinner rings, this is your season. Gigantic filigree cocktail rings with black onyx stones and pearls surrounded with Swarovski crystals are being worn two at a time on the index finger.

Pearls, a perennial favorite, are strung with long gold chains rather than as a solid strand, and worn very long to the waist. Often two or three pieces are being worn together, says Yu's McDonnell.

Majorca pearls, hand-blown glass beads dipped 20 times in a pearlized solution, are now considered the best quality man-made pearls, says Harman. They retail from $200 to $800.

Not long ago, the emphasis in fashion jewelry was on one particular look; now there are several — a metallic look, a classic Chanel-Dior look, a romantic look.

Fashion jewelry has gained a new respect for its appeal and quality of workmanship as can be seen by these pieces from Toronto's Act II. (Marie-Josee Crete photo)

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Chanukah Greetings

A woman who dared to take uncharted paths

Waddington projects love of life in her poetry

By
CYNTHIA GASNER

TORONTO —

To be Jewish, a woman, and a recognized Canadian poet and author is a rare combination. Miriam Waddington is that rare combination.

In her recently published book *Collected Poems* (Oxford University Press, $24.95), there are 422 pages of Waddington's poems, some previously published and others never before published in book form, and an afterword.

This collection of poems spans more than 50 years of her poetry and includes a wide range of topics: Canadian history, Jewish events, social changes and the spiritual voyage of a woman who dared to take uncharted paths.

This Winnipeg-born author has received numerous literary awards and international recognition. And many of her poems have been set to music by Canadian and American composers and her works have been translated into Russian, Japanese, Spanish, Romanian, German, Bulgarian, Yiddish and Chinese.

Waddington is the author of 11 books of poetry, a book of short stories and she has written a critical study of A. M. Klein and edited his Collected Poems.

She is Professor Emeritus of literature at York University and the writer-in-residence at the Metropolitan Toronto Library.

In an interview with The CJN at her suburban bungalow overlooking a treed area of rolling hills that stretch as far as the eye can see, Waddington speaks of her childhood, and her three professional careers — as a social worker, a university professor, and a widely published author.

And with candor, she tells of her domestic life as wife, mother, and as a single parent, at a time when divorce and single parenthood were frowned upon.

"Jews take on the character of the place they come from," says the modest and friendly 68-year-old author. Examining the outstanding contributions made by Jews from Western Canada, Waddington says that, like her parents, many Russian Jews settled in Winnipeg before the first World War.

"They were a particular kind of Jew. They were not fleeing economically. They were ideologues, secular Jews who were interested in spiritual things." Although Russia was anti-semitic, she notes, there was a higher sense of intellectual development in Russia than in most East European countries.

Waddington attended the Peretz Shule in Winnipeg, "maybe one of the best parochial schools in North America." She notes that although her parents didn't light candles or go to shul, they had a very full Yiddish cultural life.

Waddington started writing poetry in grade 6 and discovered that "it was more fun to play with words, find rhymes, and juggle meters than it was to write prose compositions about how I spent the summer holidays."

Waddington began submitting her poems to magazines and newspapers. Many of them were published, the first when she was only 13 years old.

Poet Miriam Waddington's works appear in a new book, Collected Poems.

"At university, I didn't go into literature because in 1939, a Jew or a woman couldn't get a job teaching literature at a university, and I wasn't interested in teaching at a high school. So I went into social work." She worked at the Jewish Family & Child Services and later went to Philadelphia for a year to take an advanced course in psychiatric social work.

Shortly after graduation from the University of Toronto, Miriam married journalist Patrick Waddington, a non-Jew who converted to Judaism. "At that time my interests were domestic but I continued to work part-time as a social worker. I didn't take myself very seriously as a writer but I managed to write stories, book reviews and poems in the evenings."

Her first book, *Green World* was published in 1945 in Montreal by John Sutherland's First Statement Press in an edition of 200 copies.

In those days, she says, people would ask, "Why are you working? Your husband can't make a living?" And it was also unusual at that time, to wait six years to have a child. She has two sons: Marcus, a teacher in Nova Scotia and Jonathan, a prosecuting lawyer in Vancouver.

Following her "very painful divorce" after 21 years of marriage, Waddington found that she had to make a living to support her children. Gratefully, she says, she had a career in social work. This left little time for writing but late at night, after a day at work and caring for her children, she would turn to her writing.

"Today," she notes, "divorce and children being shifted between their mother and father, has become common. But at that time, it was very unusual — and very difficult.

Waddington is best known for her lyric poems. They reflect a sensitivity and empathy that she gained from her social work profession as well as her personal life.

Despite her multifaceted themes of crumbling societal values and exile, there is an optimism, wit and love of life in her works. Waddington set down her credo in the poem, *Unheard Melodies*, which she says is as true today as it was when she wrote it 50 years ago:

I the tender and brooding outsider
Concern myself with subtle melodies
Fashioning usual themes
In unknown obscure lives.

Both a participant in life and an observer of the changing perceptions around her, Waddington projects life through the creativity of her words. With honesty and simplicity, she covers a broad range of topics in her poetry which include: being a Canadian, the essence of being Jewish, travel, justice, nature, and being a woman in a man's world.

In her poem simply titled *Women*, she writes:

Now the winds blow
old images off the
mind's pages and we
are no more the face
in the picture but
the hand making the
picture . . .

Her poem titled *Warnings*, written in 1981, tells of the anguish of love;

It's there
that you'll drown
in the flowers and
choke on the grasses,
there that you'll
lose your way in
the maze of antarctic
passes, and you'll
freeze (how you'll
freeze) in the
windblack meadows
of ice on far frozen
northern seas, so
don't fall in love
with that face!

Whether she writes of fulfilled love or unrequited love, aging, the Holocaust, anti-semitism or mundane everyday events, Waddington searches for meaning and she injects humor and subtle commentary into her poems. From her poem *Restricted*,

We are outside and they
are in:
uneasily we breathe the
air
which they so cleverly
divide,
and wear as casual as a
cape
which them reveals, but
us must hide.

Waddington's newest publication, *Collected Poems*, provides a glimpse of the consciousness and spirit of one of Canada's outstanding poets. She succinctly projects emotions and the essence of the Jewish soul against the backdrop of history.

"I wanted my language to be transparent and simple so that it could say something that others would recognize and respond to," she says. "Feeling is useless unless it can be translated into action, and action for me is words that reach people."

Brings God's light into the world

Holiday ceremony Holy Temple in miniature

By
VARDA BRANFMAN

JERUSALEM —

During the Holocaust, there were Jews in the camps who risked their lives to fulfil the mitzvah of kindling the Chanukah lights. Their makeshift chanukiahs and chanukiahs in Jewish homes and synagogues throughout our history have their prototype in the Great Menorah which stood in the Holy Temple.

The Great Menorah was a huge golden candelabrum, over 6 feet high. It had seven branches, all joined to a single stem, each branch corresponding to the seven days of creation. While the nations of the world worshipped each of the powers of creation as a separate entity, the Jews saw these powers as branches coming from a single Source.

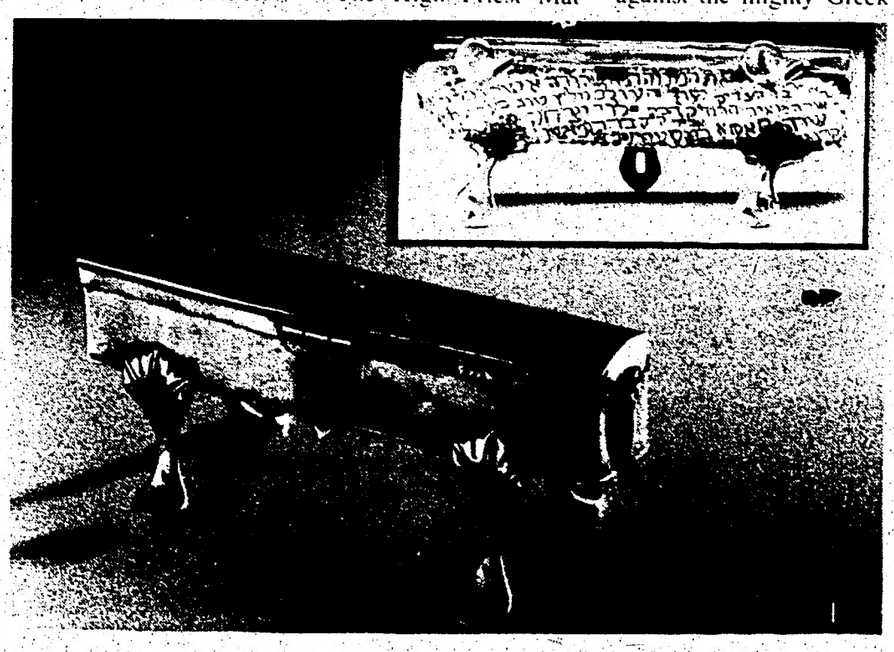
In fact, a specification for the Great Menorah was that it be fashioned from one beaten piece of gold rather than smaller pieces welded together.

When King Solomon built the Holy Temple, he designed the windows to be wide within and narrow on the exterior of the building. In this way, the light from the Great Menorah would radiate outward from the Temple, overriding the amount of light streaming in from the outside.

From this detail, we learn that the Temple did not depend on the light coming from without, but rather all Jews looked to the light and spiritual blessing which it radiated.

The Great Menorah plays a significant role in the story of Chanukah, which took place during the Second Temple period, when the Jewish people were under Greek domination. When the Greeks entered and defiled the Holy Temple, the Jewish people were outraged, and a Jewish resistance rallied.

The High Priest Mattathias and his five sons led a rebellion, and, despite all odds, they succeeded against the mighty Greek empire. At once, they hastened to purify the Holy Temple and resume the Divine Service.



A silver Chanukah menorah in the form of a traveling trunk shown from the front and below. The Hebrew inscription on the underside of the trunk (top right) confirms that this lamp was used by Rabbi Levy Isaac of Berdichev, on his travels. [WZPS photo by Shuki Kook]

When the priests turned to relight the lamps of the Great Menorah, they found that the Greeks had defiled all the olive oil except for one untouched flask which still bore the seal of the High Priest. It would take at least eight days before they could obtain new oil since their source was four days journey there and four days back.

Then the celebrated miracle of Chanukah occurred. The small flask of oil, enough oil for a single day, burned in the great Menorah for eight full days.

Our lighting of the 8-branched chanukiah (Chanukah menorah) during the eight days of the holiday is a reminder of the Great Menorah and the miracle of the oil. But the purpose of the chanukiah is not to commemorate an event that is long past. Just as the Great Menorah provided a channel to bring God's light into the world, so the lighting of each tabletop chanukiah has the same purpose.

The connection between our chanukiahs and the Great Menorah in the Holy Temple is reflected in certain holiday observances. Many Jews light their chanukiahs using pure olive oil and cotton-wool wicks.

With the lighting of the Chanukah lights each Jewish home is like the Holy Temple in miniature. Whether thin candles or tiny glass bowls of oil are used, the light they radiate is a sacred light, as was the light that shone from the Great Menorah.

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Jewish spirit and faith are the lasting miracle

By RABBI
SELIG KOROLNEK

When the Talmud raises the question of Chanukah, it refers to the miracle of the oil to burn for only one night. The Talmud, however, is strangely silent about another miracle that occurred — the miracle of the few over the many, as we say in our prayers.

Surely this was a most unusual event, one that goes against the normal natural course of human experience. Why make so much of one miracle and completely disregard another?

The answer is quite simple. We can observe only that which was lasting and has proven itself, that which has demonstrated enduring value and constant meaning. The Macabbean victory was great, unexpected and miraculous. But it lacked one thing, one ingredient. It was not lasting.

Only a little over 100 years later Judea was destroyed, and the Romans brought to an end the kingdom that the Macabbees had founded. Hence there is little to celebrate on that account. But the miracle of the oil is significant and lasting.

For the oil symbolizes the Jewish spirit and faith. It shone even when it was thought that the cold, strong winds of our enemies would blow it out, never to light again. It endured even when Greek philosophy, Roman culture, Christian doctrine, Communist ideology and modern atheism threatened to put out the spirit of Judaism.

The Chanukah menorah burned through all the dark nights and gloomy periods of the inquisition and the gas chambers. The oil shines and gives forth its light. This is a miracle, indeed.

That this analysis of the miracles is important and of far reaching consequence should be obvious. In our days we have seen the miracles of victories of the wars of 1948, 1956 and the Six Day war, even the Yom Kippur War, were all miracles of the victory of the few over the many.

We realize that these wars, while we did not seek them, were necessary. They were wars of survival for without physical existence there can be no spiritual light, without a people there can be no spirit.

But we also know that with all the victories and all the miracles, there is no peace, there is as yet no solution in the Middle East.

Why did our fathers choose suffering over disappearance? Because they believed in the miracle of the light. They knew that Jews possessed something for which it was worth and proper to bring sacrifices and endure pain.

Today, when we face the increasingly hostile and envious world it is important to remember that the future and meaning of our people lie not in military heroism alone, but in the lasting lights of Chanukah and their message.

In these days of gloom, as the world lives under the dark spectre of war and annihilation — the Jew lights the chanukiah — hoping and praying that others will follow suit and learn the lesson of Chanukah which is in its own way, a prescription for peace.

Happy Chanukah — May G-d watch over us all.

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Duck and goose return as Chanukah favorites

By
ESTHER FISHER

The thrifty housewife in the shtetl could adapt to almost any conditions and create tempting, delicious meals with very little. Even if there was plenty for Chanukah, nothing was taken for granted.

The fat roast goose that was traditional fare in many European homes at Chanukah was also the source of down and feathers for pillows and coverlets; schmaltz, to be used for potato and lokshen puddings for many weeks to come; and grebenes to be mixed with boiled or mashed potatoes, or cooked dried beans for a mouthwatering forshpeis.

Food trends change; for many years now, turkey has replaced goose at Chanukah, but recently culinary experts are seeing a resurgence of duck and goose as holiday favorites.

For an old-fashioned Chanukah feast, try the following recipe for roast goose. And for some real nostalgia, spread the rendered goose fat on a piece of black bread, then rub with a clove of garlic and brown lightly in the oven. The recipe may not make a light meal, but it'll light up your life at Chanukah.

ROAST GOOSE WITH KASHE STUFFING

3 cloves garlic, crushed
4 tsp. salt
1½ tsp. pepper
2 tsp. paprika
1-15 lb. goose
4 tbsp. vegetable shortening
½ lb. fresh mushrooms, sliced
3 onions, chopped
4 cups cooked kashe (whole grain)

Mix garlic, 3 tsp. salt, half the pepper and paprika to a paste. Remove as much fat as possible from the body cavity and neck of the goose. Rub the garlic/salt mixture into the goose, inside and out.

Melt shortening in a frying pan. Saute onions and mushrooms for 10 minutes, stirring frequently. Add the kashe, remaining salt and pepper and mix lightly. Stuff the goose with the mixture.

Place goose in a roasting pan. Roast at 425 degrees F for 30 minutes. Pour off the fat. With a fork, prick the goose skin in several places. Reduce heat to 350 degrees and roast for another 2½ hours or until goose is tender, crisp and brown. Pour off the fat frequently while roasting. Serves 10 to 15.

RENDERING FAT TO MAKE GREBENES

2 cups fat and skin from duck, chicken or goose
2 large onions, chopped finely

Cut the fat and skin into small pieces. Melt the fat over low heat in a heavy saucepan. Before fat is completely rendered, add the onions and cook slowly until onions are golden brown. (Watch the pot to make sure onions don't burn.)

Drain through a fine strainer, pressing gently to remove all fat. Store fat in refrigerator for later use. Serve grebenes as desired. Makes 1 cup rendered fat.

A nice accompaniment with roast goose is grated retach and sweet and sour red cabbage.

RETACH

1 white radish
1 small onion
Salt and pepper to taste
Chicken or goose fat

Pare radish. Slice or coarsely grate radish and onion. Season with salt and pepper and moisten with fat.

SWEET AND SOUR RED CABBAGE

3 tbsp. goose fat, chicken schmaltz or vegetable oil
1 medium-sized onion, finely chopped
2 tbsp. sugar
1 large cooking apple, peeled, cored and grated
8 cups shredded red cabbage
1 tsp. caraway seeds
1 tsp. salt
½ tsp. pepper
½ cup water
¼ cup vinegar (red wine or raspberry vinegar is excellent in this dish)

In a large skillet, melt fat over medium heat. Add onion and saute until tender. Add sugar; cook until light brown. Stir in apple, cabbage, caraway seeds, salt and pepper. Mix well, making sure cabbage is coated with fat. Reduce heat to low.

Cover tightly and cook cabbage 10 minutes; add water and vinegar. Cover and continue cooking for 30 minutes, or until cabbage is tender. Serves 8.

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Chanukah Greetings

Chanukah lights elevate importance of holiday

By ABRAHAM RZEPKOWICZ

Chanukah's message involves the rededication of the holy sites and the rededication of the people to the holy service both within the Temple and as part of Jewish life in general.

A primary ingredient in the practice of the holiday is the prominent demonstration and recognition of the miracle of Chanukah through the lighting of the candles.

Rules for the lighting are greatly concerned with the positioning of the candles so as to maximize the exposure to the public. In our times with private dwellings being the major form of housing, the window facing the street is the optimal location.

As mentioned in the Shulchan Aruch, even in times of danger when the candles could not be displayed openly, they were to be lit in the presence of the entire family as opposed to having the individual do it alone in private.

Thus, by recalling the events and performing the commandments, the people will review for themselves the lessons of Chanukah and bring to mind how they may best dedicate themselves to Judaism in all of its aspects.

Over the centuries, Jews have also come to add other, more official elements of education to the celebration of Chanukah. This became the season when the heads of the community would meet to examine the conditions of education in the community and make the decisions required for any needed improvements.

Rabbis would often travel through rural areas at this time to meet Jews in more isolated areas in order to teach them Jewish ways and inspire them to adhere to their Jewish way of life.

Many teachers, together with their young students, would go among the people of the town and collect money for the needs of the cheder (school) and the instructors.

Indeed, the original Chanukah gelt (presents of money) was probably given to the children to give to their teachers. In time, the children were given their own Chanukah gelt as an encouragement to continue their studies and aspire to greater heights in the learning of Torah.

Chanukah also became the time when the students of the cheder or yeshiva would be called upon to review and demonstrate what they had learned during the preceding semester. These examinations were often accompanied by joyous festivities.

Even playing the dreidle game has its educational aspect. In a sense, the children are rewarded and allowed to play their games so that, afterwards, they will return to their studies joyfully.

And while playing with the dreidle, the letters, which provide the directions for the game, also recall the miracle of the holiday. The Hebrew letter — nun, gimel, he, sheen — have come to mean: A great miracle happened there." (In Israel, the last letter is changed to a pe so that the phrase becomes: "A great miracle happened here.")

The educational aspect of Chanukah embraces many elements. Perhaps, the greatest element is the historical object lesson that the holiday provides.

One should remember that though the empire of Alexander, which extended from Greece to India, was split politically by his successors, the Hellenistic culture that developed was common throughout.

An individual traveling from Athens to Alexandria or from the Dardenelles to the Indus river would not feel like a stranger in an exotic land. The common Greek language and cultural institutions would be familiar anywhere.

Among the Jews, as well, many strove to become part of the milieu whether in adopting Greek names or engaging in athletic events in the arena. Many frowned on Jewish practices.

Kept the ways of fathers

Some men went so far as to attempt a surgical correction for their circumcision. Whatever coexistence there might have been between the traditional and Hellenistic groups, it was ended when Antiochus decided to impose Greek, pagan religion on the Jews out of political and personal motives. He forbade entirely the practice and teaching of Judaism.

Some Jews joined the king in his efforts. Others struggled quietly to maintain the ways of their fathers. The Maccabees turned to open conflict to throw off the oppressor's yoke.

After three years of conflict, the Temple was recaptured and rededicated. Years of subsequent conflict brought a short period of political independence.

However, the lesson of the survival of Judaism and the dedication required to guarantee its continuation has remained through the centuries, outlasting classical paganism and spreading its influence throughout the civilized world.

It is, indeed, the teachings of this dedication that are relearned each time we celebrate Chanukah.

Judah Maccabee portrayed on a French 16th century enamel plaque, Paris, Musee de Cluny.

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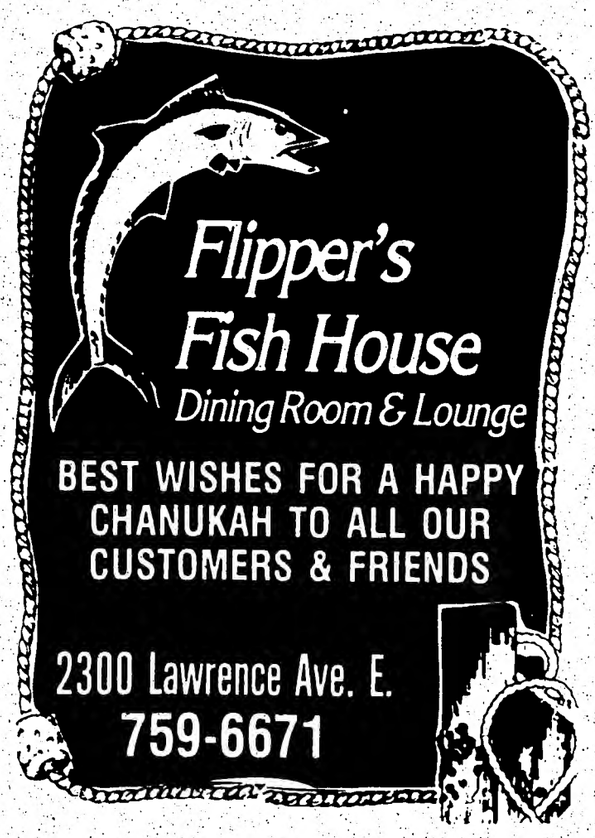
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Chanukah Greetings

Chanukah celebration has vital educational role

By
YITZCHAK DINUR

JERUSALEM (WZPS) — Chanukah is not all it seems. It is not quite the festival of liberation that we think it is, at least not liberation from the Greeks. Nor is it simply a festival of lights that commemorates a miracle that occurred with a jar of oil.

It has become a festival of dedication in a way that our ancestors never thought of, because they thought in different terms than we do.

Not that this is unusual in Judaism, which has such a long and complex history that almost every instance of belief, behavior, custom and festival celebration has several levels of meaning.

While the Hallel festival prayer is included in the synagogue service, no abstention from work is associated with Chanukah, and there are no traditional public observances, nor is there a special prayer book.

The engaging nature of the Chanukah lights together with their placement in a position where their private light may be seen publicly, excites all who have grown up to the annual lighting of the chanukiah. These lights have made this relatively minor festival into one of the most beloved of all Jewish holidays.

During the past century, Chanukah has undergone a revival, because the Zionist movement seized upon it as a symbol and historical precedent of national revival for our generation. The Maccabi Zionist sports organization was named after the Maccabees who instituted Chanukah, as was the Maccabee Games, the international Jewish sports meet every four years.

In a story entitled The Wheel Makes a Turn, Sholem Aleichem depicted Chanukah warmly and sympathetically. In the first section, Chanukah lights are dignifiedly lit by a well-to-do Jew. In the second part, the same Jew, now elderly, is barely suffered to light the Chanukah candles by his assimilated son, while the grandson is not allowed even to witness the ceremony.

In the final section of the story, the grandson, now a young adult, and his student friends celebrate Chanukah, to the chagrin and dismay of the assimilated parents, who cannot understand how their son could have become a Zionist. They cannot understand that, inspired by the Maccabean fight for Jewish freedom, the young son has rejected his parents' assimilation as shameful.

However, it is not certain that Sholem Aleichem or his young hero knew exactly who the Jews were fighting against in Maccabean times, nor what their idea of freedom was.

The division of Alexander the Great's empire had left the Land of Israel as a border region between the Seleucid empire with its centre in Syria and the Ptolemaic Empire in Egypt. At the time of the Maccabean revolt, the Seleucids had been in control of Judea for several years. These so-called Greeks were really Hellenized Syrians, as different from the original Greeks as the U.S. is from Elizabethan England. Their culture was a slightly Hellenized version of Middle Eastern polytheism.

Antiochus, the Syrian king who had just been forced to withdraw from Egypt by an ultimatum from the Romans, was endeavoring to strengthen his empire ideologically by standardizing the religion throughout his dominions. He was not particularly anti-Jewish but would brook no opposition.

But a segment of the Jews, under the Maccabees, refused to abandon their customs and ancient laws, and they revolted. The story of Chanukah is the story of the revolt against the Greek-speaking upper crust of the Seleucid empire and their collaborators among the Jews. The Maccabees were not fighting for individual liberty as we understand it.

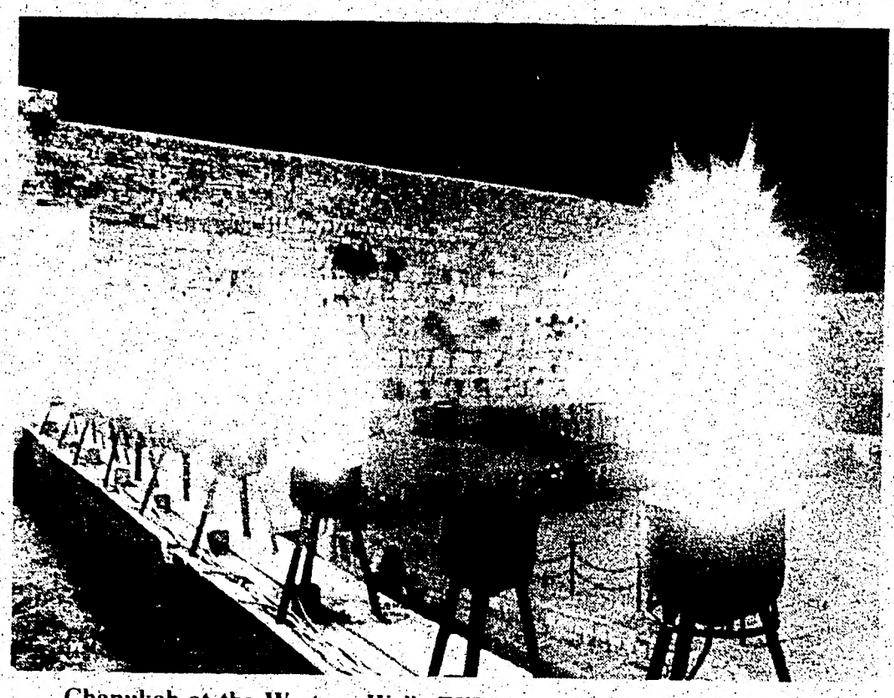
We think in terms of a modern pluralistic society with civil rights, in which differing, even antagonistic, points of view have legitimate standing. Our views are colored by the situations and laws of the countries where we live, and colored by the struggles going on around us, as in Argentina or South Africa. The Maccabees did not think pluralistically at all.

The First Book of Maccabees tells us that the incident which sparked the Maccabean Jewish revolt was the slaying by Judah the Maccabee's father, Mattathias, of a Jew in his village who was about to offer sacrifice publicly at the heathen altar, as required by the king's officers. After that, Mattathias and his five sons fled to the hills.

In their opposition to Antiochus' standardization of religious cults, they were defending the established rights of the Jews in the Seleucid empire to follow their customs and opposing the arbitrary abrogation of these rights. But since the continued obervance of these customs maintained the Jews as a distinct nation, they were also fighting for Jewish national survival.

In their fight for the continuation of Jewish customs, they had no scruples about coercing, persecuting and even killing other Jews who did not conform to their version of Judaism — no pluralism for the Maccabees.

The Maccabean revolt was at first a minority movement. The official Jewish spokesmen and many of the Jewish population were hostile to it. The Maccabeans carried on a double edged campaign — against foreign oppression and internal disintegration, suffering terrible losses on the way.



Chanukah at the Western Wall. [WZPS photo by Richard Nowitz]

Chanukah is the earliest occasion upon which martyrs of conscience appear — persons who are willing to die rather than forsake their religious precepts. It celebrates the first attempt to demand the principle of religious and cultural diversity within the state, at that time the Seleucid empire.

Here, Chanukah has universal implications for the rights of groups to be different while equal. However, this is a modern understanding of the struggle. The Maccabeans themselves probably had no such intentions.

Chanukah also shows that the only effective answer to repression of ideas is a positive affirmation of the threatened principles and values.

After attaining power, the descendants of the Maccabees became estranged from the masses of the Jewish people and later their rule became extremely oppressive. The rabbis disliked them so much that they reduced reference to them in the Mishnah and the Gemarah to the unavoidable minimum. That is also why they curtailed the importance of Chanukah.

This also seems to be the reason that the Books of Maccabees were excluded from the Bible when the canonization process was completed in the second century of the Common Era.

In modern Israel, however, Chanukah has taken on a new meaning. As well as being a school holiday, many celebrate the festival outdoors, with torch and lantern parades in the streets of town and village, often culminating in the public kindling of Chanukah lights.

It is a festival which unites religious and non-religious Jews, and is a symbol of the Jewish people's long struggle for national life and the evolution of the principles of freedom.

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Chanukah Greetings

Members of the British Sadler's Wells Royal Ballet company performing Swan Lake, during the Israel Festival in Jerusalem.

86 Israel Festival renews Polish ties

By HELENA FLUSFEDER

JERUSALEM (WZPS)— The 1986 Israel Festival, held in Jerusalem earlier this year was a diverse medley of local culture and foreign offerings, highlighted by performances that celebrated renewed cultural ties with Poland and the establishment of diplomatic relations with Spain.

The newly expanded Jerusalem Theatre complex, decorated with streams of multi-colored flags and banners, was the Festival showpiece. The new wing incorporates three auditoriums: a 750-seat symphony hall, a 450-seat auditorium for experimental theater and dance, and a 150-seat Little Theatre for poetry readings and smaller performances, all of which were used extensively throughout the festival.

The 3-week Israel Festival, which has been centered in Jerusalem since 1982, began with a macabre play, Replika, by the Polish playwright Jozef Szajna, performed by members of the Israel Habimah Theater Company. Replika is a chillingly grotesque story about the debasement of man and was no doubt the result of Szajna's personal experience in Auschwitz.

As Szajna put it, there is no real plot, just the depiction of "the agony of our world and our immense optimism."

Other Polish productions included The End of Europe by the 50 actors and musicians of the Teater Nowy Poznan and several more cheerful and inspiring performances by the 100-strong Mazowsze State Song and Dance Ensemble.

The festival also included performances of three plays by Spanish playwright Federico Garcia Lorca, which were chosen to commemorate both the 50th anniversary of his death and the new ties between Israel and Spain.

These included the famous Blood Wedding, performed by the Teatro de la Plaza company under the direction of Jose Luis Gomez, based on events which occurred in 1928 in Spain's Almeria region. The strikingly dramatic Yerma, performed by the Nuria Espert Company, tells the story of a barren and unfulfilled woman. One fascinating aspect of the play is that the set represents the womb, which in Yerma's case is fruitless.

With vigorous and convincing acting — especially on the part of leading lady Nuria Espert as Yerma—and brilliant yet simple sets, the play was a huge success. Simultaneous translation through headphones was available.

Other highlights included a mini-festival of plays by German dramatist Franz Xaver Kroetz, a selection of vocal and chamber music, a production of The Marriage of Figaro by the New Israel Opera Company, the Basel Ballet Company's performance of the 2-act ballet Giselle, accompanied by the Jerusalem Symphony Orchestra, and the British Sadler's Wells Royal Ballet's rendition of Swan Lake.

The Sadler's Wells company had, in fact, decided not to attend the festival, for fear of terrorist attack, but in order not to bow to terrorism, the company finally decided to attend.

The New York based post-progressive dance company Bill T. Jones/Arnie Zane offered somewhat more unusual fare, with exciting dance sequences and an outstanding leading dancer more than making up for its discordant music and weak storyline.

The long passageways and imposing stone walls of David's Tower in Jerusalem's Old City provided a striking backdrop for the New York Ensemble for Early Music's effective rendition of the 12th century liturgical drama Daniel and the Lions.

Using antique instruments, including a lute and Renaissance recorders, the company told the biblical story (in medieval French) of Daniel, who is thrown to the lions for worshipping his own God. With choral voices emerging from hidden crevices, magnificent lighting and richly-colored royal costumes, it was an interesting, enjoyable and unconventional production.

The budget for this year's festival amounted to $770,000 (derived from the sale of tickets and funding from the Jerusalem municipality, the education, foreign and tourism ministries, the Jewish Agency and the Jerusalem Foundation). Additionally, impressarios brought individual artists and companies to the festival and took on the cost of several productions themselves.

For three weeks, people savored a multitude of cultural events, while the area around the Jerusalem Theatre took on a carnival atmosphere. Audiences came from all over the country; festival organizers estimated that 40% of festival-goers came from outside Jerusalem.

As for the more far-reaching effects of the festival, artistic director Oded Kotler described it as a "Part of cultural life, a chance to let people see what's happening in human and artistic expression. It has created a storm in the Israeli artistic scene."

If the crowded performance sites and appreciative audiences were any indication, this year's festival was an unmitigated success.

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Chanukah Greetings

Did Moses really turn right?

Torah events happened in Saudi Arabia—prof.

By
ARNOLD AGES

When the press first carried reports of Kamal Salibi's book *The Bible Came From Arabia* I was amused by the thesis which this Lebanese professor propounded — that the events described in the Tanach, the Hebrew Bible are correct historically but wrong geographically.

My amusement turned to derision when I encountered the second part of Salibi's argument — that the events recorded in the Torah occurred not in Palestine but rather in west Arabia!

I remember well my impulses on reading the press accounts of Salibi's essay. Sheer nonsense!

After reading Salibi's book I am now prepared to say that it is bizarre, outrageous, chutzpadik, taxing of one's credulity, bold, incautious and scandalous.

I am not prepared to say that it is nonsense.

Much of what Salibi says makes sense in the same way that von Daniken's Chariot of the Gods or Velikovsky's When Worlds Collide made sense when they were published a decade ago.

These maverick authors (Salibi included) based their extravagant theories on a thin thread of evidence which they embroidered astonishingly and on which they constructed a speculative scaffolding completely at variance with conventional thinking.

Salibi is in the line of great historical debunkers but it should not be suggested that he has any political or theological axe to grind. For an Arab scholar to suggest that the scenario of the Hebrew Bible unfolded not in Palestine but rather in what is today Saudi Arabia is not a thesis calculated to make him friends in Riyadh.

The author asserts, moreover, that he does not deny that the Jews lived in Palestine; what he does say is that Jewish settlement occurred there after the close of the Biblical canon and because of complex historical factors.

Author inadvertently discovered that hundreds of place names contained biblical resonances

Salibi indicates that he happened upon his "discovery" through inadvertance. He was involved in a study of geographical place names in Saudi Arabia several years ago when he became conscious of the fact that hundreds if not thousands of those place names had biblical resonances.

This led the author to a study of the Hebrew Bible in which he focused on onomastics, the scholarly study of names.

His persual of the Bible led him to the conclusion that every historical incident recorded in Jewish Scripture from the Exodus to the monarchies occurred in a rectangular area of West Arabia called Asir — an area which bears an uncanny resemblance topographically to Palestine.

Ah, but what about the Jordan River?

Salibi says that the Hebrew word for Jordan "Yarden" comes from a root in Hebrew and Arabic which means to go down and that the word "Yarden" refers to an escarpment which runs down the middle of the Asir region in West Arabia.

One of the main arguments which Salibi marshals in his treatise is that the Hebrew text of the Bible, so well preserved by the Massorete scholars, exists only in the consonantal text. The vowels or dots, he mentions, were added by these same Massoretes.

So far so good. Jewish tradition affirms the same thing. Salibi goes one step further, however. He says that the Massoretes were Aramaic-speaking and that the vowels they introduced into the Hebrew text were based on Aramaic models of grammar.

Salibi argues from this that the Massoretes innocently introduced readings into the Hebrew text which are abitrary and confusing. Modern Bible scholars, says the author, have compounded the problem.

Using Arabic as his primary linguistic tool (Salibi also knows Hebrew extremely well) the author ranges over the whole Torah to show that many of the names recorded in the text and assigned a place in Palestine are susceptible to a relocating exercise in the Asir part of West Arabia.

In buttressing his extraordinary argument Salibi furnishes copious documentation. Sodom and Gomorrah are places in West Arabia which have volcanic deposits reminiscent of fire and brimstone activity recorded in Genesis.

The Hebrew word Tehom used in the same book is not the primeval void says Salibi but Tihama, the Arabic wilderness in Asir.

Even Jerusalem in the Salibi lexicon becomes the Arabic village of Al Sharim near Khirban. The ancient dwellers of that city, the Jebusites are actually the Arab tribe called Yabash.

And what of Zion? First, Salibi argues that the Torah does not affirm that the terms are synonymous. Second, there is a place in West Arabia Qu'at Siyan, which corresponds to the Biblical Zion. As for the Philistines, the author claims they were not sea people from Crete (as the conventional wisdom accepts it) but from Wadi Karit in Asir.

One of Salibi's most innovative theories includes an explanation of Samson's famous riddles. The author says they were intended to justify historical place names — in West Arabia. With regard to the ten nations mentioned in Genesis chapter 15:19-21, the author cites the preservation of those names among tribal entities in West Arabia.

Another of Salibi's imaginative linguistic scenarios sees the Yam Hamelach, the Salt Sea, not as the salt laden Dead Sea but rather as a body of land — not water. He argues that the word yam can mean west in Hebrew and that what is intended by the term Yam Hamelakh is — "West of the sand."

The few samples of Salibi's verbal alchemy cited in this survey represent only a tiny fraction of the author's forays into Biblical geography.

It should be noted also that Salibi takes great care to impress upon the reader that his thesis is intended to correct geography not history or theology and that his proposals in no way invalidate the grandeur of the ideas embedded in the Torah.

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"Would be proud to be sworn in wearing yarmulke"

Judaism important in PC leader Grossman's life

TORONTO —

Judaism means a great deal to Ontario Progressive Conservative leader Larry Grossman and the 42-year-old former cabinet minister says he doesn't conceal it.

In an interview with The Catholic Register, part of a series on how political leaders view faith and family issues, Grossman said he would be proud to be sworn in as premier one day wearing a yarmulke.

"I wouldn't consider for a moment hiding it — I'd wear it and love it . . . You can be sure of that. It will say more about Ontario than it will say about me."

The Conservative leader told Register editor Peter Howell that he has no hesitation talking about his Jewish faith although some voices in politics and the media have suggested its a political liability.

He said it's "a great insult" for anyone to suggest — as Agriculture Minister Jack Riddell did last year — that some Ontarians would refuse to vote for a Jew.

"I think he's patently wrong . . . I don't think that happens in Ontario," Grossman said.

"Sure, there are going to be some people who vote on religious beliefs in every jurisdiction, let's be honest. But, by and large, my religion is not going to affect the outcome of the next election."

Grossman told Howell that although he and his wife Carole and their three children attend a Reform synagogue, "I guess I would call myself a Conservative in terms of my own practices.

"For example, Conservative Jews would have a 2-day prayer period for most of the major holidays, while Reform Judaism has one. So while we belong to a Reform congregation now I still practice and pray on two days."

The extended Grossman family also gather for prayer and family togetherness on Passover seder nights.

"For the past four or five years we have had the second night seder at my home with just immediate family, and the last couple of years I have invited some non-Jewish friends, mostly those with young kids, to come and participate. Not just to sit and watch, but also to participate so there'd be a little bit of ecumenism."

The family also maintains separate sets of dishes for meat and milk, Grossman can read Hebrew and he told Howell he "participates fully" in public prayer services.

His family and his two sisters and their families gather "almost without exception" on Friday nights at the home of his parents.

Larry Grossman

"We have the Friday evening prayers and the lighting of the candles and a fairly lengthy family dinner," he said.

The role God plays in his political life is to show him that God is "the only one absolute," Grossman said in The Register interview.

"Outside of that people would have you believe that it's unquestioned that the day-to-day issues we deal with around here (at Queen's Park) are clear-cut issues, that it's absolutely wrong with a capital 'A,' for example, to have extra-billing (by doctors). . . .

"The humbling experience of my faith is being in a synagogue on high holidays — Rosh Hashanah and Yom Kippur, the New Year's and Day of Atonement. You spend a good three days and evenings reaffirming the omnipotence and power of God, and putting one's own fallibility in some perspective.

"For someone in government it is very important to remember that the fact you have power doesn't mean that you're right, the fact that you can force it to be done doesn't mean you should force it to be done."

Grossman added he "can't think of one" example where a political decision he's made has compromised his religious beliefs, adding "maybe I've just been fortunate."

The Conservative leader told Howell that he is concerned over the Aryan Nations establishing a base in Alberta.

"Historically, I would have to worry about it because all movements, including the rise of Nazism in the 30s, started with a small splinter group, which was written off then by most people as fanatics and splinter groups. They all start that way. That's why it's got to be taken seriously and dealt with firmly."

On the Sunday store closing issue, Grossman said that while he believes "Sunday's a special day in this province — we don't want Sunday to be like Thursday" he's in favor of "modernizing, making more realistic" the closing laws.

"You know that now on a Sunday you can go into a corner store and see all sorts of pornographic magazines, but you can't browse through a first-class bookstore on a Sunday. Those are the kind of things that should be changed."

Concerning abortion, he said the illegal Morgentaler and Scott abortion clinics "should be closed down."

He favors a compromise position: "My personal view is that the federal law (abortion allowed with hospital committee approval) is a workable compromise.

"It seems to respect all those who want to make personal decisions in accordance with their religious or other beliefs and it's workable for now."

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Chanukah Greetings

Gerry Daien transmits his love of Jewish values

Popular Winnipegger marks 25 years as chazzan

By
MYRON LOVE

WINNIPEG —

The name Daien has been associated with the cantorial arts in Winnipeg for almost as long as there has been a Jewish community here. For 35 years, Moishe Daien was chazzan, baal koreh and baal tefilila at the old Tiferes Israel Shul as well as a shochet.

His grandson, Gerry Daien, is this year celebrating his 25th anniversary as a chazzan.

There was never any doubt Gerry Daien would be a chazzan. "It's in my genes," he said. Yet, though Daien lived on Pritchard Ave. just across the lane from his illustrious zayde, he didn't learn the craft from him. He rarely heard his zayde daven.

Gerry Daien's major influence was his father, Harry. "My father would have been a terrific chazzan but he was shy and, as the oldest in his family, he had to go to work to help support his brothers and sisters," said the younger Daien.

"Still, he was steeped in nusach. He was always testing me. There was no greater present we could give dad than a cantorial record. I still use dad's nusach in my davening."

Daien began davening and singing at age 9. "My older brother, Herb, and I were always in choirs," he recalled. A major influence on his career was the renewed chazzan and choir leader Benjamin Brownstone.

Values "shem tov"

"I had opportunities, offers, to go elsewhere in North America," said Daien. "I once asked Cantor Brownstone his advice on an offer in Florida. He told me I would be successful if I went, but he recommended I stay here, instead of moving from place to place, build my reputation and use my ability in the community.

"It may not have earned me the best dollar, but a shem tov is more important."

Brownstone, however, saw Daien primarily as choir material. Jack Silverberg, who used to daven on the Yom Tovim at different shuls, gave him his start as a soloist. In 1961, the Herzlia Adas Yeshurun Synagogue in the south end was looking for a chazzan and Daien was recommended by one of the congregants who had heard him davening.

After 18 years at the Herzlia, north ender Daien returned north to daven first at the Talmud Torah-Beth Jacob Synagogue for a year, then at the Congregation Chevra Mishnayes where he has been ever since.

"I'm probably one of the last of a generation of chazzanim schooled in the old European style of davening," he said. "People don't appreciate the old way. The voice today is considered more important than the knowledge. Many American shuls use non-Jews with good voices in their choirs and as their chazzanim."

Almost as long as he has been a full-time chazzan has Gerry Daien been preparing boys and girls for their bar and bat mitzvahs. "I always felt there was a better way to reach maftir than the way I learned," he said. "I find I have the ability to transmit to young children my love for Judaic values."

Since 1975, Daien has also been teaching synagogue skills at the north end Jewish parochial schools and arranging and organizing Shabbatons for the high school classes.

Teaches shul skills

Through it all, Gerry and his wife, Peril, have raised three daughters and a son, all graduates of Joseph Wolinsky Collegiate and University. Their son, David, won the gold medal in engineering and is in the process of becoming a biomedical engineer.

"David can daven with the best of us," said his proud father. "A family highlight was his bar mitzvah where he, I and my father conducted the entire service."

Gerry Daien intends to use his abilities as long as he has strength. "I'd like to cut back a little," he said, "but I can't say no to kids. Shul life has been very good to me and I thank G-d for the talent He gave me."

Chazan Gerry Daien is seen before a Torah mantle honoring his father.

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Chanukah Greetings

"I concluded that I shall not be the smoke anymore"

Journalist tells her dramatic story of survival

By
RUTH MICHAEL

JERUSALEM —

She is a most wondrous lady. Cordelia Edvardson, a correspondent of the prestigious Swedish daily Svenska Dagblat and an accomplished author, shares the story of her own life, 40 years after her Holocaust experience, in her latest book Burned Child Seeks The Fire.

Edvardson lives in Jerusalem where she covers the political events of the Middle East for her paper.

She was born 58 years ago in Munich, an illegitimate child of a Jewish father and one of Germany's greatest lady-novelists Elizabeth Langgasser — herself an illegitimate daughter of a half-Jewish father. The girl was brought up in the Catholic tradition by her mother and grandmother until, at the age of 14, she was reminded by the Nuremberg laws that she indeed was Jewish.

In 1943 mother Elizabeth had already been married to a German philosopher who lost his career for the sin of being married to a half-Jewess. The days of the yellow star came.

Spent 2 years in camps

Elizabeth, in a desperate attempt to protect Cordelia, got her Spanish citizenship. To no avail: one morning the family was summoned to Gestapo headquarters. The mother was lectured on the "sin" of trying to hide Cordelia's Jewishness and was given the choice — to send Cordelia to the concentration camps, or, to go there herself with her two little daughters, Cordelia's half sisters.

Looking the beastly dilemma straight in the eye, Cordelia decided to go. Her family quietly kissed her goodbye and provided her with a little cross for protection and good omen. . . .

She spent two long years in the death camps and saw the infamous Dr. Mengele in action. In 1945, with a number on her arm and 15 years old, she emerged from the ashes of Auschwitz. With the help of the Swedish aristocrat Josef Bernadotte, she arrived with other surviving youths in Sweden only to fight for two more years for her life against a nagging tuberculosis which she contracted in the camps.

We sit in her lovely little apartment in Jerusalem in early November trying to bridge the forty years that have passed since her rebirth in 1947.

At 19, Cordelia found herself married to a Swedish journalist, the kind but naive Ragner Edvardson. Her first two children are his. The marriage was short and after her divorce she knew days of poverty. Her son Martin remained with his father, her daughter Elizabeth was sent to Cordelia's German stepfather who wanted to help and adopted the baby. Cordelia never married again but gave birth to three more children.

"Why the children?" I asked.

"I often asked myself the same question. It must be my wild wish for life and survival, the ultimate defeat of death, that found its expression in bearing children. . . ."

"I knew where I belong," she adds, "I was always Jewish. I wrote about Jewish subjects, I visited Israel on journalistic assignments. Would you believe," she smiles, "I was really and truly a war correspondent and this was in fact where my Israel-spark lit."

"While spending time with all the foreign correspondents, Swedes and others, I felt that I developed a special resentment to anti-Israeli jokes and comments. At first I would try to mind my own business and ignore the little vicious remarks but then I did some 'text analysis' and found that the anti-Israelism is really a kind of transformed anti-semitism."

Cordelia's political views are far to the left. She is very critical of most of Israel's policies in the West Bank. Still, I consider her a warm and loving Zionist.

"When did you decide to settle in Israel?" I asked.

"On the third day of the Yom Kippur war, I was sent again to the Middle East to cover the dramatic events. I was sitting in a bar with other journalists from all over the world. The talk of the day was the surprise attack on Israel. I could sense that some rejoiced over Israel's difficulties.

"Somebody mentioned that 'If Jews were always blamed for all evils, there must be something to it since there is no smoke without fire.' At this very minute I decided to settle in Israel. I wrote a big article with the title The Smoke And The Fire and historically described how others set the fires and we became the smoke. I concluded that I shall not be the smoke anymore."

Cordelia and her youngest son Shimon, at that time 10 years old, moved to Israel. "Did you ever regret the move?" I asked.

"Never," she says, "although," she adds, "you know how difficult it is to come as a new immigrant, with the ulpan, the bureaucracy and all the rest. I did not believe that I'd be able to continue as a journalist or a writer. In fact, I planned to be a sales lady in a souvenir shop, and that's why I went to the ulpan. As it turned out I wrote a book in Swedish which, in fact, was a diary of my first year here."

Cordelia did not become a sales lady. Instead, she is one of the best known journalists in Sweden. She received the highest prize a Swedish journalist can get and she is the only journalist in Swedish history, who got this prize twice.

Now she has crowned her achievements by publishing her seventh book which finally, after 40 years provides a full and revealing account of the 14-year-old child torn from her family by the Nazis.

The book, Burned Child Seeks The Fire, appeared in Sweden, was translated in Munich and became a best seller in West Germany.

"The book was locked inside me for 40 years. In my heart I was editing it and re-editing it a million times. I needed a lot of courage to put it on paper. People ask me if I hate my mother who let the Nazi's take me but I think that the question: 'how could your mother do this?' is a monstrous question. It is an illegitimate question. The real question is: 'How could a society create a system which put to others such demonic dilemmas.' "

Cordelia, still young, active, full of plans, is determined to continue on the road. A proud Israeli, a proud Jew, a great humanist.

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Israeli society seen at a turning point

By YITZHAK RABI

NEW YORK (JTA) — Israeli society is at a turning point where its fate is hanging in the balance. It can descend into European-style fascism if the present tensions and divisiveness continue to fester, or it can become a truly democratic society if the Zionist ideals of the nation's founders are implemented.

Knesset member Shulamit Aloni, leader of the Civil Rights Movement (CRM), who expressed this view, does not mince words. For more than 20 years she has been in the forefront of the fight for civil rights and a free, democratic, pluralistic society devoid of religious constraints and nationalist extremism.

But now she says, actually warns, that Israel will not be able to survive if it is not a just and democratic society.

"A lot depends on whatever happens in the Labor Party," Aloni asserted in an interview here with the Jewish Telegraphic Agency. "There are forces in Labor that pull the party to the extreme right and toward the politics of the mob. The Labor Party must veer away from populism and stop being apologetic."

Aloni, who was in New York to attend a conference at the United Nations, said that her own party is likely to increase its representation in the Knesset in the next election from its present four members to six.

"We will be ready to support those elements in Labor that shun the influence of the right, the sober elements," she said.

According to Aloni, the seeds of fascism in Israel have been growing steadily in the last decade, especially since the Likud and its leader, Menachem Begin, came to power in 1977.

"Israeli society is now divided between an irrational, nationalistic, religious right, with messianic racist attitudes toward the Arabs, and an extreme, anti-Zionist left that blames Israel for all evils," she explained.

"In the middle are the Likud and Labor, with the rightist elements in the Likud and the leftist elements in Labor pulling to the extreme fringes."

She identified the extreme right as the Kach and Tehiya Parties and the Gush Emunim movement, and the extreme left as the Hadash (Communist) Party and the Progressive List for Peace.

Aloni sharply criticized the role of American Jewry in influencing events in Israel. Her criticism was especially directed to the liberal and progressive elements of American Jewry who have lost hope that Israel can become a progressive nation and say that they are "fed up with Israel."

Shulamit Aloni

Instead of taking this negative approach, these Jews should come forward and raise their voices about whatever is wrong with Israeli society, she argued.

"American Jews should stop viewing Israel as the Church or the Vatican of the Jewish people," she declared. "They must understand that in order to survive, Israel must be a pluralistic society, with freedom of expression and freedom of assembly and the due process of law. If American Jews view Israel as their Vatican, then forget about democracy."

The outspoken Aloni was also critical of the American Jewish leadership. "I don't know who elected them as leaders of American Jews," she said.

"They are happy to come to Israel and rub elbows with important people. They're supporting Israel, and I'm for it, but they should raise their voices and denounce discrimination against minorities and religious coercion in Israel, and support the underwriting of a constitution and a bill of rights in Israel."

Aloni asserted that religious coercion in Israel is a major deterrence to Reform and Conservative American Jews who want to come and live in Israel.

"Moreover," she said, "why should Russian Jews want to come to Israel? Many of them are mixed couples who will not be recognized as Jews by Israel's Orthodox rabbis. Their children will not be able to marry Jews, and they will be identified in official documents as goyim."

A lawyer by profession, Aloni has been using her expertise to fight the religious establishment in Israel by creating new alternatives for those who do not want to use the religious authorities in matters such as marriage and divorce.

"As a result of the cruelty and extremism of the rabbinical courts in Israel, many Israelis have lately decided to ignore the religious establishment," she said.

According to Aloni, hundreds of Israelis, including her own son Udi, have recently married by signing "marriage covenants under the law of contracts."

Many could be married by the rabbinical courts, but out of conviction and protest against religious coercion couples have elected to be married by a lawyer rather than a rabbi, she said.

For many in Israel, Aloni is an admired leader. Many others, however, especially those in the religious establishment and the right, view her as an "enemy." For years, Aloni has been fighting religious intolerance. In recent years, she has become a victim of that phenomenon.

"I have been getting a lot of threatening letters and telephone calls," Aloni disclosed. "I have been threatened with mutilation and rape. Maybe because I am a woman, many of the letters include sexual references and curses. People call my home in the middle of the night, warning me and my family.

"Am I afraid? Maybe, some times. But I am not going to stop. I am not going to give up. I am optimistic. I believe there is a vitality in Israeli society, a desire to be better, because otherwise we will be destroyed."

She paused for a moment and then added: "I don't believe in a society that lives on its army, on religion and contributions. That is Iran. I believe in a Zionist, free, just and democratic Israel."

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Chanukah Greetings

West German puppeteers from the Im Wind Figurentheatre in a performance of Hermann, the story of an introspective old man, a survivor of the Holocaust.

Jerusalem festival proves puppets are for all ages

By
JILL TWERSKY

JERUSALEM (WZPS)— Most people think of puppets as ideal entertainment for children, but the Third International Festival of Puppet Theatre, held recently in Jerusalem, proved that puppets can appeal to audiences of all ages.

Sponsored by the Train Theatre and the Jerusalem Convention Centre, in cooperation with several government ministries, the festival brought together 22 puppet troupes from as far away as Mexico, Portugal, France, Italy and West Germany and puppet lovers from all over Israel.

Meets giants, dwarfs

Shows were held in theatres in and around Jerusalem's Liberty Bell Park and just about anyone who went for a stroll in the gardens during the festival might have done a double-take as giant puppets danced around the park under the watchful eye of a gigantic helium-filled bird which hovered above the park. The bird was a creation of Italian artist Emmanuel Luzatti, who was honored at the puppet festival for his work in puppetry.

According to festival manager Mario Kotliar, this year's festival was the biggest ever. "Despite the recent threats of worldwide terrorism, none of the performers cancelled," he said. "This is because our festival has an excellent name and everyone wants to participate."

Organizers of the festival broadened their definition of "puppet theatre" this year, allowing performers to break away from the traditional use of puppets. By combining puppets, masks, shadows, live actors, music and dance, the performers added new dimensions to their stories.

Jacques Templeraud of the Theater Manarf of France brought clay objects to life in his production entitled Paris Bonjour et Persil. Templeraud used limited props and practically no words to tell a story that he seemed to make up as he went along. In the Israeli production Because of the Holes in the Cheese, actors and puppets shared the stage as they told the story of a little boy entering an enchanted forest to meet the giants and dwarfs who live there.

In Way, created by Israeli Pablo Ariel, an actor combined puppets and objects to portray dreams and memories in a striking wordless performance. Yet another highlight was the colorful puppet rendition of "Sleeping Beauty."

While the majority of the program did cater to children, almost 40% of the performances were geared for adult audiences. For example, Hermann, a production of the West German Im-Wind Figuren-theatre, used puppets to tell the story of an introspective old Holocaust survivor.

Israel's Acco Theatre Centre used puppets and other materials in a theatrical fabrication of the life and death of Franz Kafka. Of course, since no puppet festival would be complete without the traditional marionette and hand puppet show, these puppets performed in classic stories from the Brothers Grimm and Hans Christian Andersen.

While nine days of puppetry seemed like pure pleasure to the audience, manager Kotliar said putting such a program together is not easy. "We get applications from puppet troupes throughout the world," he explained, "and send scouts to the various countries to audition each group. Not everyone was accepted. Because of the size of our theatre, we look for small groups . . . and of course the very best groups."

"Very best" chosen"

Looking ahead to the fourth festival, slated for 1988, Kotliar says puppet troupes from Egypt and Poland have already asked to participate and he hopes that even more top-notch troupes will attend to make the next festival as exciting and colorful as the third.

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Chanukah Greetings

Botanists conduct search

Plant said model for menorah

By
JO ANN GARDNER

In the early decades of this century, a pair of dedicated botanists, Ephraim and Hannah Hareuveni, explored the swamps, deserts, and fields of Palestine, looking for the plants mentioned and inferred in the Bible.

They were drawn to the description of the first menorah, from the Book of Exodus — a description rich in botanical language: "The menorah, its stems and branches were of beaten work: its calyxes, its knobs [buds] and its flowers were of one piece with it.

"There were six branches stemming from its sides: three branches . . . from one side and three branches from the other side."

Searching among the hundreds of wildflowers in the land of Israel for a possible model for the biblical menorah, they found a plant which they believed fit the description; a species of sage, called in Hebrew *moriah*. Some varieties of sage, they observed had exactly three stems coming from either side of a central stalk.

But what about the knobs — in Hebrew kaphtorim. Here was a puzzle, the answer to which they hoped to find in the Talmud, the collection of commentaries on the Bible which span the centuries from 300 BC to 500 CE.

Instead, there they found a question and another puzzle. "What did the knobs look like?" ask the scholars. "Like a kind of Cretan apple," they decide.

Convinced that the Talmud (and the Bible) reflects the material reality of the time, Ephraim Hareuveni went looking for Cretan apples — which he found in photographs supplied by the national museum of Vienna.

The "apples" referred to in the Talmud were not really apples at all, but swellings on the sage plant caused by the sting of wasps. In other words, Cretan apples are plant galls, a common phenomenon. While the galls do no great harm, they alter the plant's growth.

In the case of moriah or sage, this results in a slight deformity that fulfils the Biblical description of the menorah as having knobs or buds that grow directly out from the stem, as though "of one piece with it."

The "apples" Hareuveni saw in the photograph were on sage plants from Crete — thus, they were called Cretan apples, their fame apparently known far beyond their native habitat.

"In ancient times," he wrote about this phase of his research, "edible, medicinal and mystic plants, especially those with some unusual attribute, were well known . . . This particular plant was raised mainly on the island of Crete, and its "fruit" was considered a Cretan delicacy . . . it is clear that there must have been widespread familiarity with this "fruit" in the biblical world, including Israel which had contact with Crete from earliest times."

In the years following his initial research on the menorah plant, Hareuveni also found species of apple-bearing sage in Israel, called tri-lobed sage or salvia fruiticosa.

More recently, a botanist from Israel, Avinoam Danin, added another page in the unfolding story of the apple-bearing menorah, which he related in the Fall 1984 issue of Israel — Land & Nature.

In 1978, while attending a conference in Crete, he saw both the tri-lobed apple-bearing sage common to Israel and the species more common to Crete, salvia pomifera, growing in a field near the site of Knossos.

When visiting a small herb and spice shop, he saw bags labeled "sage," and he asked for some with "apples" — whereupon he received a branch of sage with a dried gall at its tip. These, his colleagues told him, are still relished by Cretan mountaineers, just as they must have been in ancient times.

In 1983, on a return trip to Crete and the same shop, when trying to make the shopkeeper understand that he wanted more "apples" of sage, he realized that the Greek word for sage, faskomilo, already includes the word for apple — milo. In the Greek world, apparently, sage plants and their edible galls were virtually synonymous.

That "apples" were once a brisk item of trade between Cretans and Israelites is suggested by the Hebrew word for bud — kaphtor — which is also thought to be the ancient word for Crete.

Jews and Cretans were linked by their common fondness for the sour, juicy apples of the moriah, whose design found its way into the menorah — one of the oldest symbols of the Jewish people, and now of the State of Israel.

* * *

Wherever Jews live, they will soon kindle the Chanukah lights to commemorate the rededication of the Temple, which occurred in December of the year 135 BC, after the defeat of the tyrant Antiochus by the audacious band of Maccabeans.

No matter how diverse in material or craftsmanship, from the most elegant to the ones children make from egg cartons, tin cans, or clay, each menorah is essentially faithful in shape to its biblical predecessor, except that the chanukah menora has nine branches, rather than seven, in accordance with the precepts of the holiday.

The menorah of the Temple, many now believe, was inspired by a living plant — the apple-bearing sage, whose roots are deep in history of the ancient world and of the land of Israel.

The moriah plant — a possible model for the biblical menorah.

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Chanukah Greetings

If Waldheim resigns...

Klarsfeld to end search for Nazis

NEW YORK (JTA) — Beate Klarsfeld said she will stop searching for Nazi war criminals if Kurt Waldheim wil resign as president of Austria.

Klarsfeld made the offer of reciprocity at a meeting of the World Jewish Congress honoring her for her long-time work of pursuing Nazis around the world who have gone unpunished, and following the recent debut of the television film about her.

"I will give up my work as a Nazi-hunter if I will oblige Waldheim to resign as President of Austria," she said. "Perhaps the Austrians one day will understand it's an embarrassment" to have a man with a documented Nazi past as titular head of their nation.

Klarsfeld gave full credit to the WJC for its research into Waldheim's past and its exposure of the former United Nations secretary-general's lies to both the world and to the American people.

She said she is basing her work on Waldheim "on the files of the World Jewish Congress. But the admission of his guilt, and his removal from office has to come from the Austrians themselves."

The world-renowned Nazi-hunter, a Protestant who was born in Germany and married Serge Klarsfeld, a Jewish lawyer from Paris, said her family life would be enough to sustain her without her constant pursuit of Nazis.

"I never sacrificed my personal life," she said of her years of campaigning and locating war criminals. "A happy family life gives us the power to go out and act. Serge is acting as a Jewish lawyer, I as a German and a non-Jew."

She spoke lovingly and proudly of her family and their closeness. The couple have two children, a boy, 21, and girl, 13.

Klarsfeld also indicated her satisfaction with the ABC-TV film about her life, Nazi Hunter: The Beate Klarsfeld Story, especially Farrah Fawcett who portrayed Beate and Tom Conti who portrayed Serge.

She voiced support for "action, not words" for Jews and the Jewish homeland. "You have to be on the side of the State of Israel and wherever Jews are persecuted," Klarsfeld declared.

Praise from Bronfman

Edgar Bronfman, president of the WJC, in praising Klarsfeld at the meeting Monday night, also explained the role of his organization's campaign to expose Waldheim's Nazi past. He answered the question he said he has been asked frequently, "Why did you do what you did?" regarding Waldheim, by saying "There is a moral imperative here."

Bronfman drew a parallel between the relentless campaign of the WJC for facts about Waldheim's wartime activities and the Jewish directive to remember and retell, as exemplified by the Passover haggadah.

"The haggadah enjoins us to tell the story of the Exodus from generation to generation, world without end. We have before us the greatest example of man's inhumanity to man . . . and I suggested that this, too, should be passed on from generation to generation.

"I am convinced that what we did for the Waldheim story was exactly that: to keep telling the story from generation to generation." The Waldheim affair, he added, cannot be swept under the rug."

Bronfman described Klarsfeld as "one of the great ladies of all time." He said her role "is not so much punishment for the guilty as making sure that this doesn't happen again. To feel as deeply as she did about the great injustice that was done" is a historical contribution to justice.

Beate Klarsfeld

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Chanukah Greetings

Dizengoff's dream alive in Tel Aviv

By
HELEN HILL

TEL AVIV (WZPS) — Say 'Dizengoff' and the famous street in the heart of Tel Aviv immediately springs to mind. With its sidewalk cafes, fancy shops and constant pulse of people, Dizengoff is a living testimonial to the man who conceived, founded and fostered the city and who served as its passionately caring father until his death 50 years ago.

Right from the beginning, when a group of visionaries stood in the sand dunes north of Jaffa in 1909 and declared, "We shall build our homes here," Meir Dizengoff was there.

Dizengoff's dreams for Tel Aviv were far removed from his youth in Russia, where he was involved in revolutionary activities and was once even arrested. In the 1880s, he turned his attention to his own people, and concentrated on Zionist activities through the Hovevei Zion (Lovers of Zion) movement.

After an unsuccessful attempt to start a bottle factory in Tantura for Baron Edmond de Rothschild, which was to supply bottles for the wines produced in the settlements, Dizengoff returned to Russia where he went into business in Odessa. Active in Zionist affairs, he was a delegate to the Zionist Congress and opposed the plan to settle Jews in Uganda.

He believed that the Jewish homeland must be in Palestine, and in 1904 he founded the Geula Co. in order to purchase land there. The following year he moved to Jaffa.

The cramped, unsanitary conditions of the Jewish community in Jaffa and their exploitation by Arab landlords led Dizengoff, as chairman of the Jaffa Housing Society, to promote the creation of a new garden suburb outside the city. The stated intent was "to create for ourselves a new quarter, to build good and lovely houses, and to create a better and finer way of life."

Dizengoff chaired the committee through the negotiations with the Turks, local landowners and potential residents. At the last general meeting of the Ahuzat Bayit Co. — its original name — in May 1910, the members voted to change the name of the new area to Tel Aviv.

Meir Dizengoff was the driving force behind Tel Aviv. His pleasing personality and accessibility made him liked by all. His knack of perseverance and his ability to overcome difficulties were traits which proved very useful in his dealings with the Turkish Governor of Palestine, Jamal Pasha.

When, during World War I, Dizengoff's request that the Turks cancel their order exiling all Jews from Tel Aviv was refused, the city's leader was ordered to Damascus. After a stormy confrontation with the Turkish authorities, Dizengoff succeeded in getting the expulsion order modified.

First mayor

In 1921, when Tel Aviv became a city, Dizengoff was elected its first mayor. "We want to build our city quickly; we have no patience," Dizengoff told a visiting journalist at that time. New quarters and neighborhoods stretched the city limits at north and south and when the first power station was opened in 1923, Tel Avivians discarded their hurricane lamps.

Horse-drawn wagons gradually gave way to motor buses, marking a new era for the country's transportation system.

By the mid-1920s Mayor Dizengoff recognized that the town had outgrown its original concept of a garden suburb. He had dreamt of a population of 25,000, but by the end of the 20s there were over 50,000 people living there.

Waves of Polish and German immigrants in the 20s and 30s brought a European flavour to Tel Aviv as they opened shops and businesses and built large houses. The city, graced by gardens and parks, hotels and a fine beachfront, became renowned for its flourishing cultural life.

On one visit to the U.S. Dizengoff returned with $100,000 in municipal loans to help in the development of Tel Aviv. His charm, diplomatic talents and ability to converse in several languages made him a welcome visitor in Jewish communities abroad.

In 1925 the mayor's leadership role was interrupted when, at a stormy meeting of the town council on the issues of abolishing fees in municipal schools, Dizengoff lost his temper. Red in the face, he shouted: "I've had enough! I'm resigning!" and stalked out of the council chamber. He refused to change his mind and stayed out of office until 1928, when his successor handed the post back to him.

Back in office Dizengoff immediately took charge of "his" Tel Aviv. Each morning at daybreak, the mayor made the rounds of the city on horseback to see that everything was in order. One old timer remembered getting up at dawn to see him: "There he was cantering down Rothschild Blvd., stopping for a chat with a bricklayer, dismounting to examine a tree branch broken by some children; slowing down to admire a new facade."

Convinced that any proper city should have a museum, Dizengoff donated his Rothschild Boulevard home for that purpose. When the famous meeting of members of Ahuzat Bayit took place the plots were allocated by a lottery of sea shells; 60 white shells with the names of eligible families, 60 grey shells with numbers of plots.

Mr. and Mrs. Dizengoff were allocated the site on which the actual lottery was held, and it was in their house that David Ben-Gurion proclaimed the establishment of the State of Israel in May, 1948.

In May 1934, the British authorities finally recognized Tel Aviv as a city, and it became the Yishuv's economic, financial, political and cultural centre. The opening of the Tel Aviv port broke the dependence on Jaffa, and the two became separate cities until their reunification many years later.

When Dizengoff died, 40,000 people filed past his body which lay in state in the Tel Aviv Museum. The city came to a standstill on the morning of the funeral in order to pay its final respects to Meir Dizengoff, the mayor of modern Israel's first all-Jewish city.

Tel Aviv's Dizengoff Street and Dizengoff Centre, named after the city's first mayor, Meir Dizengoff.

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Arts

George Raab in his Millbrook studio.

Exhibition to tour five cities

Wilderness inspires artist

By
MOURA WOLPERT

HAMILTON — At the Art Gallery of Hamilton, artist George Raab is telling a group of gallery guides that his biggest concern is to convey "a sense of peace and tranquility."

Raab is a printmaker and at the gallery until Jan. 4 is the premiere showing of a 6-year survey of his wilderness landscapes. The exhibition will later travel to five cities in the Maritimes and Ontario, including Toronto.

The landscapes are familiar scenes "that we all see time and time again" — barren rock, dense underbrush, trees, fallen trunks and branches, a brook, a deep, still pool.

"I don't look for the spectacular," he tells the guides. "It is the familiarity that is very much a part of what moves me in the bush."

To Raab, "the wilderness is a constant source of esthetic and spiritual inspiration," which he conveys not only in his etchings but also in poetry.

Several times a year he heads out into the bush by himself, traveling by canoe with only basic supplies, a sketch book and a camera. The sketch book is for atmosphere, the camera for detail.

He lives in rural Ontario on a small, 10-acre farm with his wife Evelyn, their two small boys aged 2 and 4, and a collection of exotic fowl.

His lively, impish face creases with laughter. "Is that a place for a nice Jewish boy to live?" It's a question family and friends often ask.

But his tiny village of Millbrook is close to Peterborough, which has a small Jewish community, although no permanent rabbi. When the time comes for the boys to go to Hebrew school, which he very much wants them to do, "we'll see." Meanwhile, for the holidays, they go to Toronto, where Raab grew up and where his mother, Edith Raab, and two sisters still live.

Raab was born in Marseilles in 1948. His father, a native of Vienna, and his mother, from Bratislava, Czechoslovakia, were active in the French Resistance during the war. Both were "picked up" several times and his mother carried out numerous missions for the underground, he says. After the war, his father, as director of OSE, an organization caring for war orphans, oversaw the exodus of children to Israel.

A great-uncle, Moishe Shmuel Raab, was one of the founders of Petah Tikvah and in commemoration, Toronto Pioneer Women commissioned Raab several years ago to create an original work of art, which was auctioned in Canada and Israel to raise funds for a youth centre in Petah Tikvah.

He portrayed his uncle "standing in Judea as he would have appeared in 1921, defending the colony." The work, remarks Raab, was an artistic challenge that "stirred very strong emotional ties to a part of my family and their commitment to the State of Israel that I hadn't been that aware of."

Raab studied at U of T, later creative arts (specializing in printmaking) at Sheridan College and etching at Erindale College, and he has traveled extensively in Africa, Europe, the Middle East and the Canadian Arctic.

He has exhibited throughout Canada, Europe, in the U.S., China and Brazil and his most recent awards include the Print and Drawing Council of Canada's G. A. Reid Memorial Fund Award at the second Canadian Biennial of Prints and Drawings and the top prize for prints at the prestigious American Biennial of Graphic Arts held in Cali, Colombia.

Principal collections of his works include those at the Art Gallery of Hamilton, the University of Toronto, the Art Gallery of Ontario. As well, there are corporate and private collections in major cities throughout Europe and North America.

At the Art Gallery of Hamilton, 123 King West, the exhibition can be seen until Jan. 4. Gallery hours are Tuesday-Saturday, 10 a.m.-5 p.m.; Thursday evening 7 p.m.-9 p.m.; and Sunday 1 p.m.-5 p.m.

Admission is $2 per adult, $1 for seniors and students, children under 12 and gallery members free. No admission charge on Tuesdays.

Israeli duo's new film burdened by silly plot

By
SHELDON KIRSHNER

TORONTO — Comedy adventures are fun to watch. Just think of two like *Raiders of the Lost Ark* and *Romancing the Stone* and you'll immediately know how engaging they can be.

To succeed, a film of this genre should contain an intelligent script capable of riveting an audience and should be able to poke fun at itself.

Firewalker, now at the Hyland, mercifully doesn't take itself very seriously. It shouldn't. On a scale of 10, this picture doesn't rate more than 5, maybe 6 points.

Brought to us by that ubiquitous Israeli duo, Menahem Golan and Yoram Globus, Firewalker is awash in cliches and burdened by a screenplay that is nothing if not silly.

Two gungho soldiers of fortune, Max Donigan (Chuck Norris) and Leo Porter (Lou Gossett), go looking for a lost Aztec treasure in the wilds of Mexico. They have been hired to do so by Patricia Goodwyn (Melody Anderson), a cute little number who is in possession of an old map.

Donigan and Porter are pros. In the opening scene, they're driving madly through a desert, a gang of criminals pursuing them relentlessly. Among the heavies seeking to do them in are an Arab and a Chinaman, two of the most durable bad guys in filmdom.

Our heroes crash into a pond and their captors pin them down on the desert floor to die. The Chinaman, being cruel and sadistic, places a Perrier water bottle near the stakes. The resourceful Donigan cracks the bottle open and frees himself and his partner, setting the stage for their encounter with pert Patricia Goodwyn.

In their search for gold, the threesome become embroiled in all sorts of trouble. They run into a pantheon of shady characters (the Mexican thugs are loathsome creatures, of course), get into brawls with swarthy locals (Donigan's facility to break furniture over their heads would amaze medical science), and defy death by outfoxing a crafty Indian (Tarzan would surely appreciate their antics with rope.)

Needless to say, the proceedings are pedestrian and predictable. The action is slow, and the humor is mostly inane. Chuck Norris and Lou Gossett struggle manfully with their roles. Melody Anderson has a pretty face and a lithe body, but little else to recommend her to a casting agent.

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Arts

Glass collection loaned to museum

Judaic sculptures on display

By MARK DODICK

TORONTO — A glowing exhibition of engraved glass blocks and carved glass sculptures on biblical and Judaic themes have transformed the Beth Tzedec Museum into a place for quiet reflection.

The works on display until Feb. 4 are from the private collection of Joseph Markovic who has pursued his passion for collecting glass for more than 25 years.

Of the 41 pieces Markovic has loaned to the museum, most are biblical scenes taken from a book, The Scripture Gallery of Illustration, based on drawings by 19th century French illustrator and engraver Gustave Dore.

Markovic, president of Quality Crystals, commissioned Czechoslovakian craftsmen (his entire collection comes from Czechoslovakia) to create the blocks and says the last three arrived only one week before the exhibition opened.

"I felt that they would fit into my Judaica collection," Markovic says proudly about his Dore blocks. "Whatever you see is one of a kind."

Markovic also had special display cases created to show his collection to advantage and these have been set up in the museum.

The cases set the blocks on black bases, and the glass is lit from beneath giving a soft, luminescent effect. The direction of lighting heightens the dramatic qualities of the narrative scenes, and the dark/light contrast is appropriate to the ethical themes.

The overall effect is of a series of morality plays; a theatre of the sacred past that hovers between illusion and reality.

Though the Dore blocks are highly detailed recreations of scenes such as Moses in the Bullrushes and Samson Destroying the Temple, Markovic says he prefers a more simple piece called Tablets.

"My taste is plain. The plainer, the more I like it," he says referring to the Tablets which are thick, clear, and solid blocks made of several sections of glass.

To make the more complex, engraved pieces, the craftsman works freehand from a design and holds the block against a copper or diamond wheel, while ice cold water flows over the block and wheel to cool them.

Another method of shaping the glass uses careful sandblasting to avoid shattering the block.

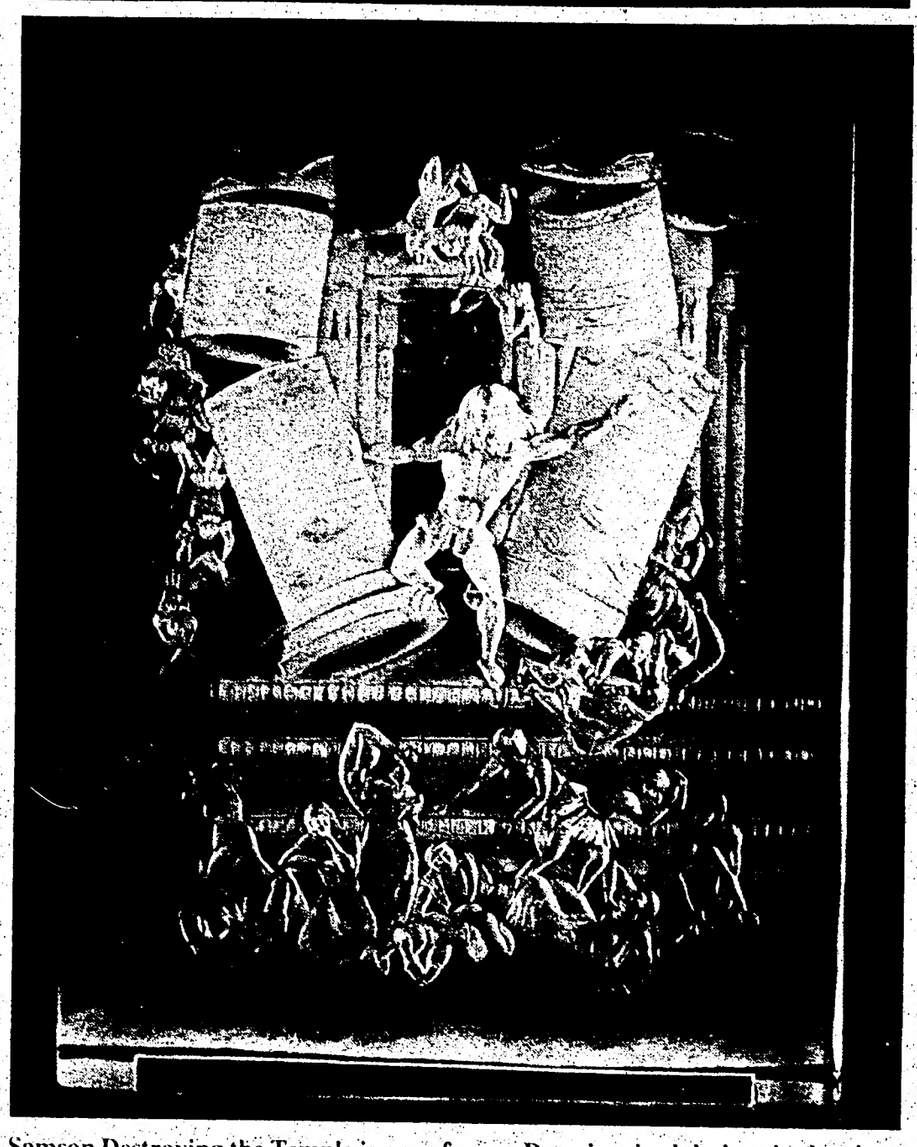
Besides the works based on Dore designs, Markovic is also exhibiting other Judaic pieces ranging from an oversized and ornate cup of Eliyahu to a heavily carved Ner Tamid embellished with numerous symbols, and a picture-like series on the Jews of Vilna.

In conversation with Markovic, he notes that the collection has previously been seen at First Canada Place, partly at the Royal Ontario Museum, and he has a permanent display at Ashley's China on Bloor St.

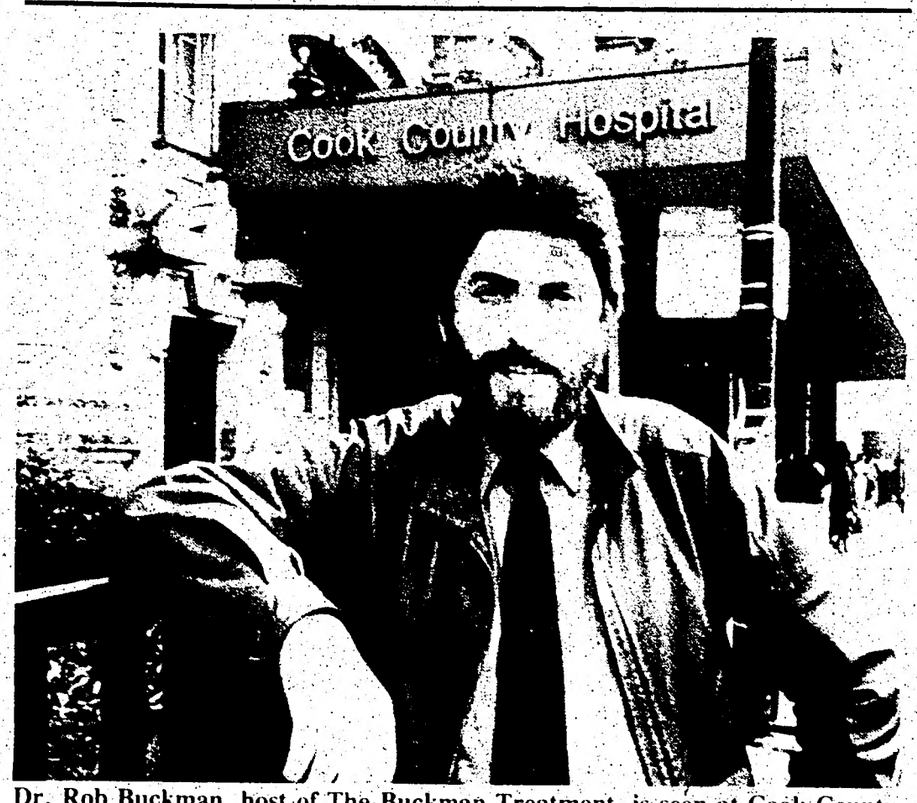
Those who view the display at the Beth Tzedec can see the museum's collection of chanukiot which is also on show. Museum curator Samuel Simchovitch credits museum committee chairman Marjorie Rasky, and committee members Ruth Hyman and Sandra Temes with helping to bring the exhibit to the synagogue.

Museum hours are Sunday, 10 a.m.-1 p.m.; Monday and Wednesday 12 noon-6 p.m.; Saturday 12 noon-1 p.m.

For special appointments, call Simchovitch at (416) 781-3511.



Samson Destroying the Temple is one of many Dore-inspired designs in the glass collection of Joseph Markovic on display at the Beth Tzedec Museum.



Dr. Rob Buckman, host of The Buckman Treatment, is seen at Cook County Hospital, Chicago, where he visits a trauma unit.

Medical specialist to host television show on health

TORONTO — Dr. Robert Buckman, medical oncologist (cancer specialist) at Sunnybrook Medical Centre, will host a new 6-part series on various ways people keep healthy.

The Buckman Treatment premieres on TVOntario Jan. 2, at 8.30 p.m.

Buckman was born in 1948 and qualified in medicine in 1972 from Cambridge University and University College Hospital in London, England. He became interested in cancer medicine in 1975 and, after completing his specialist training in internal medicine, he trained in oncology.

In the last few years, in his hospital and teaching practice he has concentrated on various aspects of doctor-patient relationship, particularly with respect to breaking bad news and supportive care of the dying and their families.

Buckman maintains an active involvement in laboratory research and undergraduate teaching at the University of Toronto and contributes to a weekly humorous magazine column.

He is currently making two documentary films for TV Ontario. The first concerns research into the prevention of cancer, and examines the way medical time, energy and resource are being expended on the treatment of established disease rather than into finding the causes and recommending methods of prevention of cancer. The second film is about the ways in which smoking habits could be changed by marketing stategies selling "no smoking" as if it were a product.

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Professor's insights on Shakespeare

Frye helps unravel mystery of genius

books

By
BERNARD BASKIN

Northrop Frye on Shakespeare, edited by Robert Sandler, Fitzhenry & Whiteside, $25.

"If we wish to know the force of human genius we should read Shakespeare. If significance of human learning we may study his commentators."

William Hazlitt's aphorism may be generally true, but it doesn't apply to so wise and helpful a guide as Northrop Frye. One of the eminent literary critics of our time, longtime professor at the University of Toronto, Frye is a down-to-earth, lively, enthusiast with a gift of imparting knowledge in an entertaining and stimulating fashion.

10 Shakespearean plays — Romeo and Juliet, A Midsummer Night's Dream, Richard II, Henry IV, Hamlet, King Lear, Anthony and Cleopatra, Measure for Measure, The Winter's Tale and The Tempest — were originally presented as undergraduate lectures. They are filled with gems of insight, layered meanings, information about the period of their composition and their modern relevance. Frye makes us understand Ben Jonson's encomium, "Shakespeare was not of an age, but for all time."

The author reminds us that Shakespeare produced an average of two plays a year and that there is little evidence that he wrote anything before his late 20s or after his mid-40s, so that his astonishing creative achievement took place over the span of little more than two decades.

In hearing Shakespeare on stage or on film we are cautioned to listen as carefully as we do to music, because certain motifs or themes are introduced casually and then developed later as the play proceeds.

He agrees that the plays can be adapted with some success to other historical periods, but inveighs against the "idiot directors who want to twist the Merchant of Venice into an anti-Nazi melodrama or set The Tempest on the planet Mars."

Although the plays speak to all generations it is not surprising that individual ones should make their greatest impact at particular times. "Hamlet," for instance, speculates the author, may have been central and significant for the 19th and early 20th century audience because it explored the paradoxes of action and thinking. King Lear with its cruelty and its sense of the world's "absurdity" speaks most forcefully to our own time.

Perhaps tomorrow's favorite will be Antony and Cleopatra with its central theme of the use and abuse of power.

The female characters in the plays were taken by boys and it is something of a shock to realize that Juliet is under 14, Miranda is 15 and Perdita 16. Frye reminds us that the early maturing of both men and women in the age of Elizabeth I was a matter of social conditioning. How different from our own age that delays maturity and prolongs the age of infancy.

The author helps us unravel what he calls the greatest of all literary mysteries: "How a writer can communicate with times and spaces and cultures so far removed from his own."

"Peacemaker" helps kids understand racial prejudice

TORONTO — Using puppets, mime and juggling, *The Peacemaker*, a play designed for children on the theme of racial prejudice, will be presented Dec. 26 until Jan. 4 at the St. Lawrence Centre.

A production of the Golden Horseshoe Players, it is written by David Holman and co-directed by Sharon Enkin and Leslie Carelse. For information, phone 366-7723.

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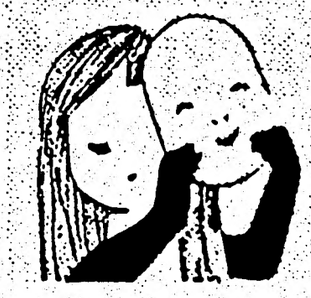
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Arts

Music conservatory marks 100th anniversary

Soviet Jewish musicians' presence "noted" at Royal

music

By
RICK KARDONNE

The Royal Conservatory of Music has just celebrated its 100th birthday with a marathon series of concerts, master classes with world-famous musicians and seminars worthy of the occasion.

The Jewish input into the Royal Conservatory in recent years has been not only notable in terms of administrative and teaching staff, but also in the exposure it has given to recent Soviet-Jewish immigrant musicians.

Ezra Schabes, Gordon Kushner and Avraham Galper have all held administrative as well as senior faculty positions at the Royal. In recent years, many other Jewish musicians who held major posts in Soviet orchestras before emigration have either taught or performed at the Royal.

Among the world-famous graduates of the Royal have been pianists Glenn Gould and Sheila Henig, tenor Jon Vickers and cellist Zara Nelsova.

Today, with the Soviet Jewish presence firmly established among its faculty, exemplified by Victor and Vera Danchenko, the Royal's high teaching standards are guaranteed for at least the next decade.

* * *

I recently visited Chicago and compared the Jewish music scene of that city with Toronto.

While Chicago gets more big-name touring Jewish cultural attractions, Toronto's local Jewish cultural scene is far more active.

In late October and early November, Yaffa Yarkoni and the Jewish State Theatre of Poland performed in Chicago. Usually, traveling Israeli attractions who play New York also play Chicago, thanks to New York-based booking agent circuits.

However, in terms of local Jewish cultural activity, Toronto is far richer. Whether it be serious Jewish composers, cantors with extensive international reputations, Yiddish and Sephardi performers, or connoisseur programs and lectures, Chicago is sparse while Toronto flourishes.

But what does happen Jewishly is Chicago gets more regular coverage in the cultural and entertainment sections of the local mainstream print media than is the case in Toronto.

* * *

Isaac L. Peretz's The Chanukah Lamb will be dramatized by the Heritage Players, under the direction of Nathan Garnick with musical accompaniment by Nathan Rosen, at the Wagman Centre at 7.30 p.m. Dec. 29.

This follows the staging of the play for the retirees of the Amalgamated Garment Workers Union held recently at North York City Hall.

This staging will be whimsical and lighthearted, and because Chanukah this year coincides with school break, should be ideal for the whole family.

For further information call 789-5131 and ask for the Wagman Centre.

Film handles homosexuality using deftness plus humor

By
SHELDON KIRSHNER

TORONTO —

Dona Herlinda and her Son brightens up the screen with an infectious and boundless cheerfulness.

Jaime Humberto Hermosillo's comedy, now playing at the Carlton, handles a delicate topic — homosexuality — with immense deftness and admirable humor.

There is not a mean moment in this breezy Mexican picture, nor is there a single character you would love to hate. So the question arises: Is it based on reality? This can only be answered by the individual viewer.

Consider the plot:

Rodolfo (Marco Antonio Trevino), a young, handsome, well-to-do neurosurgeon, is having a homosexual relationship with Ramon (Arturo Meza), an intense, jealous music student. The passion they feel for each other is real, but where will it all end?

Rodolfo's widowed mother, Dona Herlinda (Guadalupe Del Toro), has more than an inkling of what is going on. But, not being a lady who savors confrontation, she moulds the situation to suit her needs and that of her only son.

Dona Herlinda arranges for Rodolofo to meet the socially suitable and attractive Olga (Leticia Lupersio) in the hope that he will marry her. At the same time, she invites the bewildered Ramon to room with Rodolfo.

Dona Herlinda is clever. Through these gentle but manipulative maneuvers, she accomplishes several goals: She ensures that Rodolfo and Ramon do not cavort in raunchy male bars; she preserves a friendship she also values; she induces Rodolfo to marry Olga.

Rodolfo and Olga go off on a honeymoon to Hawaii, but Ramon is not forgotten by his friend. No sooner does he return than they are in bed together again.

It isn't clear whether Olga or Dona Herlinda are aware of their sexual liaison, but everyone seems to tolerate it. And it doesn't seem to matter that, in the real world, this could never happen.

The film, which unfolds against the backdrop of irrepressible mariachi music, is a joy to watch, even though it is badly cut in places.

Guadalupe Del Toro, a woman of substance, sets the tone of Dona Herlinda. The ever amiable Marco Antonio Trevino gives a frothy performance.

Dona Herlinda and her Son is definitely recommended. It is certainly one of the best foreign films released this year.

Arturo Meza (Ramon) and Guadalupe Del Toro (Dana Herlinda) in a scene from Dona Herlinda And Her Son.

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Business Outlook

Budget hotel begins addition

By CAROLYN BLACKMAN

TORONTO — Value conscious business people will be pleased to note that the Ramada 400/401, a hotel designed for people on a budget, has recently begun construction on a new $6 million, 7-storey addition.

According to Ramana Kaptyn, hotel general manager, the 60,000 square feet addition being built by Captain Developments, owners of the hotel, is predominantly bedrooms and is needed to accommodate the convention business. The new tower is expected to be completed in early summer.

Marjie Cohn, public relations spokesperson, says that the hotel "strives to provide good quality and good value and caters to the business person on a budget. It does not profess to be in a league with the first class, high priced downtown hotels."

Business travelers targeted

She adds that because the hotel is located in the heart of North York's industrial/business area it is ideal for business travelers.

The new tower, which will feature 102 bedrooms with double or king-size beds, will also have a 5,000 square foot indoor pool, fitness room, sauna and whirlpool.

Cohn says that the original 4-storey 100-bedroom hotel, currently open for business, will be renovated and upgraded one floor at a time.

Hotel amenities include a coffee shop, dining room, piano lounge, heated outdoor pool and free parking. Special corporate group and weekend rates will be available.

For vacationers, the hotel is conveniently located for such attractions as Black Creek Pioneer Village, Woodbine Race Track, Canada's Wonderland and the McMichael Collection of Canadian Art.

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OBITUARY

Karl Schwartz late of 65 Skymark Dr., #204, Willowdale on Nov. 15.

OBITUARIES

Julius Weiss on Dec. 6/86, late of 25 Evanson Dr.
Morris Schartup on Dec. 6/86, late of 1530 N. East 191st St., N. Miami.
Sheldon Ross on Dec. 8/86, late of 685 Strathmeyer St.
Fred Stone on Dec. 9/86, late of 403 Clinton St.
Jennie Levy on Dec. 8/86, late of 3560 Bathurst St.
Lily Mills on Dec. 10/86, late of 1925 Steeles Ave. E.
Mark Shuster on Dec. 11/86, late of 520 Fairlawn Ave.
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23 year old female graduate student looking for well-educated male age 24-28 for friendship. Please enclose photograph. Box 8346, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Two attractive mid 30's females, 1 blonde, 1 brunette who enjoy dancing, dining, & the finer things in life. Looking for 2 males between the ages of 35-45, with same qualities. Interested persons please write to: Station Q, Box 905, Toronto M4T 1L0.

Attractive male, 28, 5'9", non-smoker, who enjoys movies, dancing + walks, wish to meet female for lasting relationship, possible marriage. Call 636-3981. Russ, send letter & photo: 6 Derrydown Rd., Downsview M3J 1R1.

Male, 35 yrs., 5'4", looking for a serious relationship with a special girl. Zion 631-7338.

Young, Handsome, Jewish doctor. New to the city. 29. Is looking for a romance and lasting relationship. If you are Jewish, attractive wowman in her 20's, fun loving with traditional values please write and enclose phone number and recent photo. Take a chance on this ad it might prove worth your while. Box 8358, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

24 yr. old, non-observant, attractive male from good home seeks attractive, easy going female 18-23 with similar background for friendship. 10 KM radius from Bathurst & Steeles. Box 8357, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

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Do you like Peter, Paul & Mary? Great, we have something in common. My friends consider me cute, I'm blond, blue eyes, 5'5", 114 lbs, early 40's, professional lady. I like the harbourfront, antiques, small towns, skating, travelling. Would like to meet an honest, well established man with a quiet sense of humour. Photo would be nice and will be returned. Box 8355, CJN, 562 Eglinton Ave, E., Ste. 401, Toronto, Ont. M4P 1P1.

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Quality 4 bdrm., mn. flr. fam., super-sized kitch., ceramics, walk to all amenities. Robert Samery, 731-7111.

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CLARK & YONGE — PREMIUM LOT
New under construction. Mn. flr. fam. rm., firepl., white Hollywood-style kitch., upgrades. Robin Korman, 731-7111.

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BATHURST-STEELES — JUST LISTED!
Gorgeous 3 bdrm., dble. attached gar., on premium fenced lot. Extras! Homes & Gardens decor! Ted Waxman, 731-7111.

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BATHURST & CHABAD GATE
Beautifully decorated 4 bdrm. near all amenities, approx. 2,700 sq. ft., full[illegible]aded! Michael Spagat, 731-7111.

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BATHURST-STEELES — STARTER!
3 bdrms., fin. bsmnt. with extra 3 pc. bath, immaculate move-in cond., affordable! Bella Beer, 731-7111.

* * *

RIDGEGATE — "CARRIAGE" HOME!
Spacious 3 bdrm., 3 bths., 2 firepls., raised din. area, Hollywood kitch., dble. gar. Evelyn Pollack 731-7111.

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BATHURST-DREWRY — LOCATION
Spacious 4 bdrm., backsplit on beautiful lot. Close to all amenities. Loads of extras. $269,900. Bella Beer, 731-7111.

* * *

DON MILLS-FINCH — JUST LISTED!
Super 3 bdrm. townhouse, 5 appls., hurry, won't last! $113,500. Ted Waxman, 731-7111.

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BATHURST — CENTRE
Spacious 2 bdrm. + solarium. Corner unit. Near Promenade. Other models avail. Leonard Clingbine, 731-7111.

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$274,900 This Home Sparkles! Gorgeous trade Up Home on Kid Safe Cul-De-Sac, 4+1 Bdrms., New Greenhouse Kitchen, On Quarter Acre of Land, Call Warren Cooper 221-5515.

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DON MILLS-STEELES TOWNHOUSE
$136,900. Beautiful large home, 3 bdrms., 2 baths, din. rm. overlooks liv. rm., w/out to garden; den on lower level. Over 2,000 sq. ft. Lynda Stoneman, 783-3333.

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* * *

NEW LISTING LOWER FOREST HILL
$549,000. Charming 3 storey Tudor style home, 6 bdrms., main floor den + powder rm. C/A/C. To view call Alyce Dlouha/Rachel Ilany, 488-4488.

* * *

***LOWER FOREST HILL $635,000**
Gracious Tudor home, 4 bdrms, 4 baths, richly panelled den, large living and dining room with walkout to garden, multiple fireplaces. Prestigious street! Rachel Ilany, Alyce Dlouha 488-4488.

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***CHAPLIN ESTATES — WARREN ROAD**
$324,900. Totally renovated 2 storey, 3 bdrms (master en suite), eat-in kitchen with 2 walkout to large deck and garden, fireplace! Alyce Dlouha or Rachel Ilany 488-4488.

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***$539,000 — YORK MILLS GARDENS**
Sun filled - spacious 4 bdrm ranch bungalow. Splendid room sizes! 2 more bedrooms/bath in lower level. Games room. Rec room. Elise Kalles 488-4488.

* * *

***PANACHE IN ROSEDALE!!!**
$1,650,000. **Total** sophisticated renovation combining tradition with today's luxury and best technology! Opulent master with jacuzzi/sauna. Stunning Greenhouse kitchen! Prime 256' lot in North Rosedale. Elise Kalles 488-4488.

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***SHEER LUXURY — YORK MILLS**
$1,395,000. Exquisite interior design! Fabulous [illegible] pool! Luxury master bath. Marble fireplace, sitting room. 5 bdrms. 7 baths. Designer kitchen. Walkout lower level. Elise Kalles/B. Krieger 441-2888/488-4488.

* * *

***ENCHANTING RAVINE ESTATE**
$2,800,000 Overlooking Golf Course - near Yonge-York Mills. Tennis Court. Indoor pool. Exciting walkout lower level. 5 bdrms. Staff apt. Lush landscaping. Utmost privacy. Elise Kalles 488-4488.

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Israel investment firm shows greater earnings

NEW YORK — Earnings of the PEC Israel Economic Corporation in the three months ended Sept. 30 were 22 cents per share compared to 3 cents per share in the corresponding quarter of 1985, it was reported this week.

For the first nine months of the year, net income per share rose 68% — from 31 cents to 52 cents, according to Joseph Ciechanover, president.

For the third quarter and first nine months of 1986, consolidated net income was $1,592,812 and $3,769,862 respectively. The corresponding figures for 1985 were $202,092 and $2,260,592.

Commenting on the increase, Ciechanover said the higher earnings in the latest two quarters "justify our continuing faith in Israel's economy and in our affiliates."

PEC Israel Economic Corporation, an American company incorporated in Maine, organizes, finances and participates in managing business enterprises located in or affiliated with enterprises in Israel. Now marking its 60th anniversary, the company was founded as the Palestine Economic Corporation by Louis Brandeis, Felix Warburg and other leaders of the American Jewish community in 1926 as a means of fostering economic development in Israel on a sound business basis.

PEC is a member of the IDB Banking Group, one of the largest business enterprises in the private sector of Israel's economy.

The company's stock is traded on the American Stock Exchange. Its symbol is "IEC."

Since its incorporation, PEC has initiated and invested in more than a hundred companies, many of which have since developed into major industrial enterprises.

The company reported that revenues of just under $10 million for the first nine months of 1986 included $1.3 million realized through an exchange of its shares of Canada-Israel Development Ltd. for a proportionate share of the fair market value of CID's net assets and cash.

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**MSR = Manufacturer's Suggested Retail Price